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Manicudavadanoddhṛta.

Siegfried Lienhard

MANICŪDĀVADĀNODDHṚTA

A Buddhist Re-birth Story in the Nevāri Language



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To the memory of

HANS JØRGENSEN

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FOREWORD

The Avadānas, the Buddhist re-birth stories, belong to that part of the ancient Indian literature which enjoyed especially great popularity in Nepal. In the form of extracts (*uddhṛta*) they also achieved a wide circulation in the old language of the country, Nevārī. One collection of these Buddhist legends, the *Vicitrakarṇikāvadānoddhṛta*, was published together with a translation into English in 1931 by HANS JØRGENSEN (1886–1954)¹, the pioneer of research work on the Nevārī language. The text presented here, the *Maṇicūḍāvadānoddhṛta*, which relates of an earlier birth of Buddha as King Maṇicūḍa, places a second Avadāna text in its Nepalese version in the hands of the public and, at the same time, enriches the hitherto extremely meagre stock of Nevārī sources with a new text edition².

The manuscript on which this edition of the *Maṇicūḍāvadānoddhṛta* is based is today in the possession of the "Stiftung Preussischer Kulturbesitz, Tübinger Depot der ehemaligen Preussischen Staatsbibliothek". A brief description of the manuscript which, under catalogue number Ms. or. fol. 597, was originally in the possession of the Royal Library in Berlin, is to be found in A. WEBER, *Verzeichnis der Sanskrit- und Prākṛithandschriften der Königlichen Bibliothek zu Berlin*, vol. 2, section 1, No. 1606. The text is written in Devanāgarī on thick paper; from fol. 40A it has been written by a second hand. The size of the pages is approximately 39·5 × 11·5 cm (excluding the spine, to which the pages have been glued). The type area measures approximately 33 × 7 cm. The manuscript consists of 40 pages, each with eight lines on either side,

¹ *Vicitrakarṇikāvadānoddhṛta. A Collection of Buddhistic Legends. Nevārī Text Edited and Translated into English by Hans Jørgensen*, London, 1931 (=Oriental Translation Fund, New Series, Vol. XXXI).

² Besides the edition of the *Vicitrakarṇikāvadānoddhṛta* mentioned above, HANS JØRGENSEN has also published: *Ein Beitrag zur Kenntnis des Nevārī*, ZDMG 75 (1921), p. 213 ff. (Contains two tales from the Nevārī version of the *Vetālapañcaviṃśatikā*), and *Baiṣaputrikākathā. The Tales of the Thirty-Two Statuettes. A Nevārī Recension of the Sīṃhāsana dvātriṃśatikā. Edited and Translated with Explanatory Notes*, København, 1939 (=Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser XXIV, 2).

page 40B having, however, one single line. The pages were bound in half-leather towards the end of the 19th century, although unfortunately in the wrong order: 1, 2B, 2A, 3B, 3A, 4B, 4A, etc., and the state of preservation and the legibility are good.

The manuscript is undated, but is obviously of no great age. It probably originates from the middle of the 19th century, in which case it should be placed chronologically between the somewhat older *Batisaputrikākathā* and the much younger *Vicitrakarṇikāvadānoddhṛta*. Its relatively advanced language resembles modern Nevārī rather closely, although by no means all the characteristics of present-day usage are apparent. The forms ending in -*āo* (instead of -*āva*), which are practically universal in the *Vicitrakarṇikāvadānoddhṛta*, appear here only in isolated instances¹.

Of the relative participles ending in -*piṃ*, which are so typical of modern Nevārī², only *oo-piṃ* (31B, 33) and *biva-piṃ* (37A, 26) occur in this text. Compound forms of verbs are common, not only in predicative, but also in attributive positions. Another peculiarity of this manuscript is the frequent use of *julasā* (*jurasā*) or *julasām* (*jurasām*) which form the extended case-endings by being added to the simple nominative³, agential⁴, genitive⁵, dative⁶ and locative⁷.

In this manuscript the custom, noted by HANS JØRGENSEN in the *Vicitrakarṇikāvadānoddhṛta*, of using the ending -*yā(ṃ)*, which sometimes indicates the subject, is also employed. This tends to occur when two persons are referred to⁸ or, as the relevant passages of the *Maṇicūḍāvadānoddhṛta* show, when each person in a group, that is to say "everybody", is meant. For example: *rānio rājāva ni-hmasayā*,

¹ For example, *chao jio* (instead of *chava jiva*) 29A, 10; *thao* (instead of *thava*) 29A, 13, 30B, 28; *jyāo* (instead of *jyāva*) 17A, 15; *svayāo* (instead of *svayāva*) 29A, 18; *choyāo* (instead of *choyāva*) 30B, 30; *khao* (instead of *khava*) 33A, 25; *dhāo-gulī* (instead of *dhāva-gulī*) 33A, 24; *āo* (instead of *āva*) 31B, 1.

² From the magazine "Nepāl" 2,1 (Kathmandu 1073, Nepalese era, = 1952), p. 2, the following examples may be quoted: *samurāy dhaipīṃ sainikata*, "Soldiers named Samurai"; *tayā ta:piṃ gāraḍ*, "paraded guards".

³ For example: *ji julasām*, 8B, 17; *Indra julasām*, 7A, 34.

⁴ For example: *Indran julasā*, 7A, 23; *debarājānaṃ julasām*, 8B, 10.

⁵ As such, generally used in the meaning of a nominative: *Maṇicūḍa rājāyā julasām*, 22B, 14; *Maṇicūḍayā julasām*, 37B, 14.

⁶ For example: *purohitayāta julasām*, 18B, 13.

⁷ For example: *bhojanayāke julasā*, 11B, 33.

⁸ See *Vicitrakarṇikāvadānoddhṛta*, introduction, p. 8.

2 B, 5; *kāy Padmottara kalāt Padmābatīva ni-hmasayām*, 37 B, 10; *maṃtripaṇi samastayām*, 25 A, 30; *lokapāṇi samastayām*, 28 A, 12. Finally, a remarkable feature of the manuscript edited here is the occasional omission of the genitive ending after *-paṇi*, a phenomenon that, however, occurs sufficiently frequently to exclude the possibility of its being merely a copying error. We thus find in 9 B, 16: *brāhmaṇapaṇi bhākhā*; 9 A, 11: *maḥājānapaṇi khvāl*; 13 A, 17: *maṃtripurohitapaṇi bhāṣā*; and 22 B, 17–18 (in front of a postposition which otherwise generally governs the genitive): *maṃtripaṇi hñevaṇe*. HANS JØRGENSEN mentioned this phenomenon in his grammar¹, though he has perhaps touched upon it rather too briefly and without giving any examples. In his opinion, this ending occurs more frequently in the plural of personal pronouns, first and foremost those ending in *-paṇi* and *-mi*². In this text the examples: *ṇipāṇi* (instead of *ṇipāṇis*) *cībal*, 23 B, 27, and *ḥijī* (instead of *ḥijīs*) *upādhyāy*, 22 A, 33, are to be found.

In reproducing the text, this edition of the *Maṇicūḍāvadānoddhṛta* keeps as far as possible to the spelling of the manuscript, usually even in those cases in which a word appears in different orthographic variations. In accordance with the manuscript, the anusvāra has thus been retained even for *ṇ*, *ñ*, *n* and *m*, and *ī* and *ū* have only been corrected to *i* and *u* in a few tatsama words. Similarly, the spelling *kh*, representing a sibilant, has as a rule been corrected and, for example, *ṣu* substituted for *kh*. Missing akṣaras or whole words which required completion have been indicated by brackets (<>), and a very few, probably corrupt, words by an asterisk (*).

The Maṇicūḍa legend here related in the Nevārī version is undoubtedly based on an earlier Sanskrit version. The story of Maṇicūḍa is not included in the *Avadānaśataka*, but Kṣemendra relates the same legend in his *Bodhisattvāvadānakalpalatā*, Pallava III, although in a much shorter version—only 191 verses long³. In Kṣemendra's version the miraculous events that take place during Kāntimatī's pregnancy (p. 60 f.) are missing; in the *Kalpalatā*, Kāntimatī is merely represented as virtuous and very generous. Also missing is the story of the finding

¹ *A Grammar of the Classical Newārī*, København, 1941 (= Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser XXVII, 3), p. 20, § 21.

² *Ibid.*, p. 30, § 43.

³ Published in the *Journal and Text of the Buddhist Text Society of India*, vol. I, part III (Calcutta, 1893), p. 43 ff. The same volume also gives a metrical translation into English made by BRAJENDRA NA'ṬH DE (*The Story of King Maṇicūḍa*, p. 27 ff.); it is, however, most inexact and is furthermore incomplete.

of Padmāvati by the Ṛṣi Bhavabhūti (p. 63 f.); the narrative about the Guardians of the World (p. 65 ff.); the story of the five supplicant Brahmins (p. 67 f.); the description of the exchange of ambassadors between the courts of Duṣprasaha and Mañicūḍa (p. 81 f.); and the tale of the despatch of Dharma in the guise of a huntsman (p. 87 ff.). The remaining events are usually related by Kṣemendra in a considerably abbreviated form, as, for example, the description of Mañicūḍa's self-sacrifice (p. 70 ff.). The Nevārī version, on the other hand, is enriched by many elements from popular belief, contains a wealth of detail and is written with far wider scope. It manifests a mental outlook that is, so to speak, different, later and perhaps more typically Nevārī. There is complete correspondence between the two versions as regards the names of the persons mentioned in the narrative except in the case of Mañicūḍa's father, who in this text is known as Brahmadatta, but in Kṣemendra's text as Hemacūḍa.

It is my pleasant duty to express here my thanks to all those who have given me invaluable assistance in the preparation of this work. I thank the Library of the University of Tübingen (Abteilung: Depot der ehemaligen Preussischen Staatsbibliothek) for placing at my disposal the microfilm of the manuscript and also for their permission to publish the manuscript; Herr Bibliothekar Dr. W. VIRNEISEL, Tübingen, for important information concerning the manuscript; the Oriental Department of the Royal Library at Copenhagen, above all the Head Librarian, Mag. L. BUSCHARDT, and Mag. E. HAARH, for handing over to me a transcription of the manuscript¹ made by HANS JØRGENSEN in 1917 and for other assistance. Last, but not least, my thanks are due to the Magnus Bergvall Foundation, Stockholm, and to the editorial board of the *Acta Universitatis Stockholmiensis* for the generous financial support which has rendered the printing of this book possible.

Stockholm, April, 1963.

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¹ Subsequently referred to as T. This transcription, which probably belongs to the period when H. JØRGENSEN first took an interest in the study of Nevārī, has rendered me invaluable service. It reproduces the text in a non-consecutive order, due to the incorrect binding of the MS., and is written in an orthography that JØRGENSEN later abandoned in his two great publications (*j* instead of *y*; mute *a* consistently written down, even when it is the last letter of tatsama and tadbhava words; special signs for *j* and *ñ*; *ś* for *ṣ*). Under the text there are frequently, though by no means always, key-words pencilled in German. These key-words were not always accurate translations and served JØRGENSEN as a sort of rough draft for the most difficult passages.

TEXT

TEXT

Oṃ namo buddhāya // namo dharmmāya // namaḥ saṃghāya // namaḥ
śrī Śākyasiṃhāya //

purā pūrbakāras Śrāvasti dhāyā nāma nagaras Anāthapiṇḍada dhāyā
nāma gṛhasthan dayakāo tayā ujhānayā madhyes Jetabana dhāyā
5 nāma bihāras śrī śrī śrī Śākyamuni bhagabānaṃ jurasāṃ śrābaka-
bhikṣupanisen munakāo sabhāmaṇḍal dayakāo bijyātaṃ. thva belas
śrī Śākyamuni bhagabānaṃ jurasāṃ thava prabhāb kenāo bijyātaṃ.
thu-gū prabhāb svayāo debadaityamanuṣya ādinam prāṇijan sakala-
yāṃ pāpacintahin juyāo puṇya cint badhay juyāo olaṃ. thva belas
10 sabhās coṇ Ānand bhikṣu-pramukhaṃ sakal sabhālokaṃ manas ati
āścaryya cāyāo śrī bhagabānayā khvāl svayāo bimati yātaṃ. he
bhagaban he guru. chalporayā prabhāb-parākram khaṇāo jipani ati
āścaryya cāya dhuno dhakaṃ dhāyāo thvate bhikṣujanapanis bimati
khanyanāo śrī bhagabānanam ājñā dayakasyaṃ bijyātaṃ. he bhikṣu-
15 pani. chapani chāy āścaryya cāyā. āścarya cāya mu mvār. thva ji-guri
prabhāb thathye thukā. gathe dhārasā. anuttarajñān lāyayā nimittinaṃ
śrī śrī śrī tathāgatapanisenam jurasāṃ sva kalpa saṃkhyā-pramānanam
mahāduṣkar juyāva coṇ bodhiññānayā sāmāgrī sādhan yānaṃ bijyāk
julo. he bhikṣupani. jin thaniyā adyāpi bodhiññānas saṃyukta juyakeyā |
20 kāraṇas mahākathor karmma yānā. bho bhikṣupani. thva duṣkar 2 B
karmmayā brttāmt kha kane. chaṇ jurasāṃ ekacitt yānāva ṇao dhakaṃ
śrī Śākyasiṃhan Ānand bhikṣuyā hṇaone ājñā dayakaraṃ.

he Ānand bhikṣu. purā pūrbakālas Sāketa dhāyā nāma deś chaguli
dasyaṃ coṇ. thva deś juyiva gathimṇa dhārasā. subhikṣu juyāva coṇ.
25 durbhikṣ dhāyā-guli gva belasam mu mvāla. hanaṃ saśya sā hmānaṃ
pūrṇa juyāo coṇ. asaṃkhyā lokapanisenam pvāpar juyāva coṇ. hanaṃ
ghāt cor bār ṣu ādinam duṣṭajanapani sunuṃ ma du. hanvaṃ sā mes
coras ādinam paśūpani asaṃkhyā dava. tathimṇa subhikṣ juyāo coṇ
Sāketa-nagaras Brahmadatta nāma rājānaṃ jurasāṃ thava putrayāta
30 svachanna pratipāl yānā thyam prajālokaṃ nyāy nīti yānaṃ prati-

1 om. 1 nama for namo. 1 Last namaḥ missing. 3 śrābatī. 3 °piṇḍadadha.
18 °dus°. 22 ā< >. 29 °nagara. 29 rājaṇ°. 30 For svacchandāt?

- pār yānāva rāje bhog yāna bijyāk julo. thva-hma rājāyā julasām
 bibāh yāna tayā-hma Kāmtimati nāma rāni dasyaṃ coṇ. thva rāni
 juyu gathim-hma dhārasā. atyaṃt sundari jim-ṣu da-yā taruṇi juyaṃ
 coṇ. hanvaṃ thva rānio nāpaṃ sakal lokaṃ prem juva. thathim-hma
 5 rānio rājāva ni-hmasayā thithim śrngār yāyāṃ kāmakriḍā yāyāṃ cha
 hnuyā dinas thva rāniyā garbhas dataṃ. thvanaṃ li rāniyā manas
 dharmmacitt utpatti julam. aho āścaryya. ji gathimṇa <kaṣṭ> jula.
 thathimṇa kaṣṭ juva belas asaṃkhyā subarṇa dva ciṇāo thva subarṇayā
 2 A devaṇe phek tuṇāva thva subarṇa dakvaṃ bhikṣu | śrābak brāhmaṇ
 10 jācakapanita dān biya datasā thukā thva garbhayā dukkha sāṃt juyuo
 dhakaṃ bhārapāo thava svāmiyā hnavane bimati yātaṃ. bho prabhu
 mahārāj. ji julam thaniyā dinas brāhmaṇ bhikṣu śrābak jācakapanita
 subarṇ dakṣiṇā biya-guli ati ichā jula dhakaṃ dhāyāva thvate rāniyā
 bhāṣā nānāva rājānaṃ jurasām subarṇayā dva ciṇāo biram. rāniṃ
 15 julasām subarṇayā dvas phek tunyāo bhikṣu brāhmaṇ jācakapanita
 dān biram. thvanaṃ li dānayā prabhābanam julasām garbhas ma du-
 hma thyam yāuṃsya onam. kṣaṇamātranam garbhapiḍā sāṃt juyāo
 onam. hanvaṃ garbh jhyātusya olaṃ. thva belas mahārāṇiyā manas
 lulaṃ. aho āścaryya. ji gathimṇa kaṣṭak. thathim belas rājakulayā agras
 20 subarṇayā siṃhāsan tayāva thva siṃhāsanas phek tunyāva sakal
 prajālok munakāva jin dharmmakathā byākhyān yānaṃ upadeś biya
 datasā thukā thva śarīr bhaṭṭiṣunu yāuṃsya vaniva dhakaṃ bhalapāva
 mahārājāyā hnaone bimati yātaṃ. bho prabhu mahārāj. thaniyā dinas
 ji matis cha-guli lusaṃ vala. bho svāmi. chu dhālasā. jhiji rājagharayā
 25 agras subarṇayā siṃhāsan tayāva thva siṃhāsanayā cos ji phek tunāo
 sakal prajālokayāta dharmmakathā <yāyaṃ> upadeś biya-guri ji ati
 bāṃchā jura. thvate kāryya chalpolasyen yāya biyyāya māl dhakaṃ
 dhāyāva thva strī mahārāṇiyā | bhākhā nyanāo rājā āścaryya cāyāva
 3 B jyotik sar-tāva nanaṃ. bho daibajña. chu hetu chu kāraṇ thva rāninaṃ
 30 thathimṇa kha hlāta dhakaṃ dhāyāva thvate rājāyā ājñā nānāo
 daibajñanaṃ dhāraṃ. bho mahārāj. mebatā kāraṇ ma ṣu. thva rāniyā
 garbhas coṇ-hma bālakayā prabhābanam thathim-thathimṇa dharm-
 macetanā data. chalpol sandeh kāya biyyāya ma te dhakaṃ dhāyāo
 thvate daibajñayā bhākhā nēnāva manas harṣ yānāo rājān jurasām
 35 rāniṃ dhāyā thya<m> rājakulayā agras subarṇayā siṃhāsan tayār
 yānāo thva Sāketa-nagaras tvār-patim naniṃcā-patim dokā-patim
 rājapurusaṇisyanam ghaṇṭh thānāva nvāhār kayakāo dhāraṃ.
 bho bho prajālok. thaniyā dinas Kāmtimati rāninaṃ jurasām dharmma-

kathā byākhyān yānaṃ upadeś biyūo. gva-hma-gva-hmayā dharmma-kathā nene ichā jula o-hma o-hma rājagṛhayā samīpas gol muna oya māl dhakaṃ coyakāo juram.

thvate rājapuruṣayā bacan nanāo sakal prajālokapani samastam
 5 phayān phayā-thya dharmmakathā nene dhaka ekacitt yānāva rājaku-
 layā hnaone siṃhāsanaṃ samīpas gol muṇāo conaṃ. thanaṃ li Kāṃti-
 mati rāninaṃ jurasāṃ phayān phayā-thya til-hilanaṃ tiyāva tās ja-
 dijabāpayā bastranaṃ hilāva māṇikyayā ābharaṇ tiyāo thava śarilayā
 tejan sabhāmaṇḍalas khayakāva hatā-hatāsanaṃ rājagṛhanaṃ pi-hām
 10 biyyānā. | o siṃhāsanaṃ kha cāk ulāva thā-hām biyyātaṃ.

8 A

thvanaṃ li mahārāninaṃ jurasāṃ taba-dhan mahājan sama-hma-pani
 gor muṇāo con-guli svayāva manas mahā utsāh juyāva kṣanamātra
 sumukaṃ biyyātaṃ. thvanaṃ li thava garbhas coṇ-hma bodhisatvayā
 prabhābanaṃ hnāpāṃ nenāva tayā ma dusāṃ senā tayā ma dusāṃ
 15 gāthā-sīlok lu manyāva vala. gāthā-sīlok bonāva ājñā dayakaraṃ.
 bho bho prajālokapani. gva-hma-gva-hmasenaṃ brat yāyas ras yāva.
 thvaten daś akuśal pāpan tol-tāva daś kuśal puṇya yāva dhakaṃ
 thvate ādiṃ nānā prakārayā dharmmayā kathā ājñā dayakasyaṃ
 biyyātaṃ. thvanaṃ li Kāṃtimati rāniyā garbhayā pīḍā sāṃt juyāva
 20 garbhas ma du-hma thyam yāuṃsya onam. thvate prakāraṇaṃ julasāṃ
 asaṃkhyā pramānaṃ dātabya yānāva thava kāmanā saṃpūrṇa yāva
 dhusyaṃ li mahārāniyā jurasāṃ garbha badhay juyāo gu lā jhi lā mās
 saṃpūrṇa jusyāṃ li mahā sundar kumār cha-hma jāt julam. thva
 bālak-kumār juyū gathiṃ-hma dhārasā. atyaṃt suṃdar hr̥ṣṭapuṣṭ
 25 jusyāṃ coṇ. lakṣaṇaṃ saṃyukta jusyāṃ coṇ. thva kumārāyā śiras
 dol-chi puṇyayā tej pi-hām vasyāṃ coṇ. mahā manoram jusyāṃ coṇ.
 thathiṃṇa maṇiratna thvayā casapolas utpatti jusyāṃ coṇ. thva
 maṇikayā kiraṇ śrī sūryayā kiraṇava uti jusyāṃ coṇ. thathiṃṇa
 maṇikayā kiraṇ julasāṃ rājagṛhas sakabhinam khala onam. va ṣu-
 30 hnuyā | rātris thva kiraṇ rājagṛhanaṃ pi-hām vayāva toyi milā tova
 thyam nanakā Sāketa-nagaras sakabhinam khala vanaṃ. thva belas
 thva deśas coṇ prajālokasenaṃ jurasāṃ thva tejanaṃ khayakāva sva-
 yāva śrī sūrya uday jura din jura dhakaṃ thithiṃ thithiṃ kalalaṃ
 hālāva juram. hanvaṃ maṇikayā kiraṇaṃ sītal juva thās lumuyāva
 35 valaṃ. hanvaṃ tāp nova thās khava-tunum sītal juyāva valaṃ. hanvaṃ
 thva kiraṇaṃ khava thās durbhikṣ ādiṃ mahāmārirog nās juyāva
 vanaṃ. hanvaṃ thva maṇik silāva lamkha gva-hmasenaṃ toṇāva-

4 B

9 ṣaya°. 15 -sīlok. 17 daśakuśal. 20 yāuyāva. 22 badhaye.
 23 sundaram. 27 thvayāva. 33 kalalalaṃ. 35 tāpaṃ. 36 nās. 37 tonava.
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hmayā biṣ nās juram. hanvaṃ thva maṇikayā kiraṇaṃ ujhānas laṃkha
phuṭi juta vaṇ thyam thva tej juta vanam. thva tejanam na-doyā
devane khala vanam thva na-dva dakvaṃ subarṇa juyāva vanam.

- thva belas thva bālak jāt juvastunum kumār kumār dhaka dhāram.
5 thva kumārayā cūdāmaṇis laṃkhan silāva nayā bhaṇḍāras lakhan hāhā
yānāva bilam. thva belas nayā bhaṇḍāl dakvaṃ subarṇa juyāva valam.
thva belas thva subarṇa dakvaṃ śrābakabhikṣupanita dān yānāva
chotam. thvanam li thva bālak janma juvastunum ākāśamārgan deba-
lokapanisen julasām gva-hmasenam dhvajā boyakāva haram. gva-
10 hmasenam paṭā chāyāva haram. gva-hmasen dundubhi bādya thātām.
gva-hmasenam pale-svān upho-svān pālījāt-svān ādinam na-svāk svān
vā gācakāva haram. gva-hmasenam subarṇayā naba-ratna thunāva
tayā śat chatranam kuyakāva conam. gva-hmasen ratnayā ukhye
4 A lanam | gāyakāva conam. gva-hmasenam cāmaran gāyakāva conam.
15 thva belas thva deśas sakabhinaṃ mahā harṣ bismay juram. thvanam
li thva bālak kumālayāta jurasām jātakarṇa ādim yānāva nāmakarṇa
yātām. thva belas rājānam jurasām ājñā dayakaram. bho purohit bho
amātyapani. thva kumārayāta nām jogya thya chuya nār dhakam
dhāyāva thvate ājñā nānāva Subāhu maṃtrinaṃ dhāram. bho mahārāj.
20 thva kumālayā silas maṇik utpatti jusyam conayā kāranas thvayā nām
Maṇicūḍa dhakam dhāya jogya dhakam nām chūnāva prakhyāṃti
yātām.

- thvanam ri thva Maṇicūḍa rājakumār jurasām hni hni chiyā tava-
dhik juyāva valam. hanvaṃ lipibidyā byākaranaḥvidyā śāstrapāṭh
25 śilpakalā bidyā samastam siyāva valam. hanvaṃ thva rājakumāl ju-
rasām ati puṇyātmā meba khaṇāva karuṇākṛpā dava prajālokayāta
ati dayā dava. bodhijñān śiv dān yāyas ras juva. hanvaṃ thva rāja-
kumālayā matis thva cha-tā dān biya ma ṣu dhāyā-gu chunum ma du.
li-pik ma dayakam dānaya ichā julam. hanvaṃ thava śarilayā hilā
30 ādinam dān yāya ichā juva. hanvaṃ gva-hmasenam gugulī ichā yānāva
vala va-hmayāta ichā pūrṇa yānāva bijyāk. thvate prakāraṇ gulī-
chīm kāl vasyam li cha-hnuyā dinas Brahmadaṭṭa rājā jurasām brddhā-
kār juyāva rājyayā bhārā-ku buya ma phayāva thava putra Maṇicūḍa
5 B kumārayāta simhāsanas bijyācakāva rājyābhiṣek biyāva thamanam
35 jukva tapobanas prasthān yātām. va ṣu-hnum nisyam Maṇicūḍa rājā
dhakam nām prakhyāṃti julam. thvanam li thva Maṇicūḍa rājānam
jurasām nyāya-nītinam prajālokayāta pratipāl yānāva dān-puṇya

1 kiranam. 5 śilāva. 7 °pinita. 13 svat. 14 laṇam. 15 deśaś.
15 mähā. 15 bisamay. 16 nāmakarṇa. 24 °karṇa°. 27-28 rā< >ku°.
28 dhayā-gū. 37 niti°.

yānāva rājya bhog yānāva bijyātam. he bhikṣuk dhakam śrī bhaga-
bānam ājñā dayakaram.

thvanam li thva Mañicūḍa rājāyā jurasām thava prāṇ samān yānam
tayā-hma Bhadrāgiri dhāyā-hma kisi cha-hma dava. hanvam hni chinam
5 śat-chi jojan bhu vane phava-hma śala cha-hma dasyam coṇ. thvanam
li cha-hnuyā dinas Himālayaparbata guhā cha-gū dasyam coṇ. thva
guhās Bhārgabagotra Bhababhūti nāma ṛṣīśvar cha-hma jog yānam
coṇ. cha-hnuyā dinas thva ṛṣīśvar thva guhān pi-hām vayāva Himālaya-
parbatayā kvas jolaṃ joranam* dhikīhinam* svara julam. thva parba-
10 tayā jol juyū gathim-gū dhārasā. nānā prakārayā simānam tok-puyāva
coṇ śrī sūryayā tej suddhāmt ko ma jol juyāva coṇ. thathim-gū atyamt
<śītal?> jvalas palesvān puṣuli cha-guli dasyam coṇ. thva puṣuris dol-chi
har dasya coṇ-gū palesvān cat kanam hosyam coṇ. thva palesvānayā
munis sarbāṃgapūrṇa jusyam coṇ bālak-kanyā cha-hma utpatti jusyam
15 coṇ. thva kanyā juyūva gathimna dhārasā. sāksāt lakṣmī coṇ thyam
palesvānayā har bān mikhā suya ni-tā lakṣaṇanam saṃyukta jusyam
coṇ. kebalya caṇdramā thik thyam jājolyamān tej jusya coṇ. tha-
thimna kanyā cha-hma svayāva harṣ bismay cāyāva ādar bhāvanam
jurasām thva-hma Bhababhūti nāma ṛṣīśvar jurasām thva palesvān
20 puṣuris kva-hām vañāva thva palesvānayā devaṇe utpatti jusyam
coṇ-hma param sundarī kanyā buyāva palesvānayā halan tok-puyāva
ma-tenā bhāb yānāva thva puṣulinam thata hayāva thava āśramas
yanam. thanam li katham thyam hni-hni chiyā tava-dhik juyāva varam.
thvanam li ṛṣīśvaranam thva kanyāyāta palesvānam utpatti juyāyā
25 kāraṇas Padmābatī dhakam nām chuñāva dharmmaputrī bhārapāva
la-hināva taram.

jim ṣu da dayāva yaubanī juyāva valam. thva belas ṛṣīśvaranam
jurasām thva parama-sundarī kanyā jonāva Sāketa-nagaras Mañicūḍa
rājāyā thās vañāva thva Bhababhūti ṛṣīśvaram jurasām rājāyāta svasti
30 dhakam āśīrbād tayāva bimati yātam. bho bho mahārāj. chalpolayāta
jogya-hma parama-sundarī kanyā cha-hma bibāh yānam biya dhakam
thva kanyā cha-hma boñāva vayā. thva kanyā dhārasā rūpanam jaubha-
nanam gunanam samastanam pūrṇa juyāva coṇ. thvateyā kāraṇas
chalpolayāta jogya dhakam hayā. chalpolasen thva kanyāyāta agrama-
35 hiṣi yānāva yajñadikṣā biyāva bibāh yāsyam bijyā hune. bho mahārāj.
thva kanyādān biyāyā charpolayāke jin jurasām mebatā chunum phone
ma ṣu. yajña yānā-gu puṇya cha-|tā jukva phone bisya bijyāya māl

5 A

6 B

5 śara. 7 ṛṣisvala. 11 suddhāmt. 22 matyanā. 22 yānāba.
28 śāketa°. 31 kamnyā.

- dhakam dhāyāva thva ṛṣīśvarayā bhākhā nānāva Maṇicūḍa rājānaṃ
 ājñā dayakaraṃ. bho ṛṣīśvar. mebanam yānā puṇya thavata dayiva ma
 ṣu. thamanam yākva jakam thavata dayiva. bho ṛṣīśvar. athyanam
 chalpolasenaṃ ji kāraṇas dayā dayāva kanyā biyata vala. mahā dayā
 5 julo. chalpolayāta jin yajña yānāva thva yajñan utpatti juva puṇya
 chalpolayāta biya juro dhakam dhāyāva thva rājāyā ājñā nānāva
 manas harsamān yānāva tathāstu tathāstu dhakam dhāyāva ṛṣīśvara-
 nam julasām thava dharmmaputri Padmābatīyā lā-hā jvaṇāva Maṇi-
 cūḍa rājāyāta kanyā dān biyāva thava āśramas li-hā vanam. thvanam
 10 li Maṇicūḍa rājān jurasām rājāyā pratāpan aiśvaryya badhay juyāva
 samasta aṃtapurayā rāniyā madhyes jyeṣṭha-hma rānī yānāva taram.
 thana Maṇicūḍa rājān jurasām Padmābatī rāniva nāpam ratikriḍā
 yānāva śṛṃgāl yānāva bijyātam. thva-guli prakāraṇam śṛṃgār-kriḍā
 yāyām cha-hnuyā dinas Padmābatī rāniyā garbhas dayāva valam.
 15 kathanam gu lā jhi lā sampūrṇa jusyam li putra cha-hma jāt julam.
 gathimṇa-hma putra dhārasā. kāmādeb coṇ thyam atyamt parama-
 sumdar rūp jūsyam coṇ. thathimṇa putra jāt juva svayāva jātakarma
 ādinam dhunakāva Padmotta<ra> rājakumār dhakam nām chuṇāva
 bijyātam.
- 6 A 20 thvanam li cha-hnuyā dinas pūrṇamāsiyā diṇ jusya coṇ. thva
 ṣu-hnu juram Maṇicūḍa rājān jurasām thava aṃtapurayā rājakumāl
 māṃtri prajālok samastam śuklāṣṭamī bratas duphiyas hatās cāyāva
 satvapraṇi uddhār yāya-gu kāraṇas Sāketa dhāyā nagaras ghanth
 thākāva nvāhār karaṃ. bho bho prajālok thva deśas basarapā cokaṃ.
 25 thva deśayā pi<vo>ne Maṇḍalabāt dhāyā thāsas tatkāraṇam gor muṇāba
 cona vaya mār dhakam mahārājān ājñā dayakasya hara dhakam
 rājapuruṣapanisen thās-thās-patim hānāva juram. thvate rājapuru-
 ṣapani bhākhā nānāva prajālok samastam tatkāraṇam Maṇḍalabāt
 dhāyā thānas gol muṇāva conam. thvanam li Maṇicūḍa rājān julasām
 30 mahājan-pramukhanam prajālok samastam gol muṇāva con-guli siyāva
 Maṇicūḍa rājān jurasām rājarddhi-prabhāb kenāva Maṇḍalabātas
 siṃhāsanas bijyānyāva prajālok samastayā khvāl svayāva ājñā daya-
 kalaṃ. bho bho prajālokapani. thu-gu lokasam paralokasam bhay mu
 mvārakeyāta chapanisen dān-puṇya yāyas upoṣatha-brat yāyas udyam
 35 yāva. thva-guli puṇyan dhanādhyā juyiva. svargas bās lāyiva dhakam
 nānā prakārayā dharmayā kha-upadeś biyāva siṃhāsananam danyāva
 thva deśasam li-hām bijyātam.

- thvanam li caturdigayā rājā Dhṛtarāṣṭra dhāyā-hma Birūdhaka
 dhāyā-hma Bi(rū)pākṣa dhāyā-hma Baiśrabāṇa dhāyā-hma thvate pye-
 hma lokapālapanisen julasām thva Maṇicūḍa | rājāyā carati svaya **7 B**
 dhakam valam. thva belas Maṇicūḍa rājāyā deśas thyanaka valam.
 5 thvanam li thva pya-hma digpālapanisen julasām thva nagarayā devaṇe
 lamghan yāya ma phataṃ. thva belas lokapālapani manas samdeh
 julam. chu hetu chu āścāryya. jhijis mārgabandh jura dhakam thva
 lokapāl pya-hmasenam ākāśamārgaṇam kva svayāva haram. thva belas
 Maṇicūḍa rājāyā prabhābam tini jhijisen thva deś hakanam vaṇe-guri
 10 sāmārtha ma data dhakam bismay cāyāva ananam thva pya-hmam
 li-hām vanāva trāyastriṃśā dhāyā svargabhūbanas debarājā Indrayā
 sabhās vanāva thva-guli brtāmt samastam debarājāyā hnavane kanam.
 bho bho debarāj. jipanis bimati nese bijyā hune. gathye dhārasā. jipani
 lokapāl pya-hmam anek parbat aneg lok hilāva lamghanā yānāva vaya
 15 dhuno. thva kecit Sāketa dhāyā nagar-cā cha-guli jipanisenam lamghanā
 yāya sāmārtha ma dayāva ananam jipani li-hām vayā. bho debarāj.
 thva Sāketa nagaras Maṇicūḍa rājā-pramukhanam rājakumāl mamtrī
 sainya-sipāhi prajālok samastasenam dāna-dharmas atyamt ras yā(nā)va
 kebalya nitya nitya upoṣatha-brat yānāva thva-guli puṇyayā prabhā-
 20 banam svargamārgayā la chinakāva coṇ. thvapanisenam julasām abase
 mebanam Amalābatī rājya kāyāva debalok samastam pi-tiṇāva choyiva
 jula dhakam dhāyāva thvate caturdigpālayā bhāṣā nānāva debarāj **7 A**
 Indran jurasām manas ati harṣ bismay yānāva devalokapani khvāl
 svayāva ājñā dayakalam. bho debalok. thva Maṇicūḍa rājā julam ati
 25 dharṃmātmā sattvapraṇīyā kāraṇas karuṇācitt tayāo aneg bastuk dān
 yānāva coṇ. hanvam lokapani samastam dān yāyas jojalapāva tava
 thathimṇa tyāgi puṇyātmā karuṇātmān yānā dān-puṇyayā balanam thva
 Maṇicūḍanam niscayanam Amarābatī kāyāva jita thva Indrāsananam
 kva kāyāva thva Maṇicūḍanam julasām thva Amarābatī rājya bhog
 30 yāyiva jula dhakam debarāj Indran jurasām debalokayā hnavane ājñā
 dayakaram.
 thathye kha hlānāva con belas thva debasabhāyā dathus jājvalyamān
 jusyam coṇ tejanam khayāva varam. thva tejanam khao khayāva de-
 barāj Indra jurasām suya sva koti debalok sar-tāva ājñā dayakaram.
 35 bho bho debalok. chapani cha-hma suddhāmt daṇāva oṇe ma du. thaniyā
 dinas chu bighna juya tena khye. akasmāt jhijis debasabhās jājvalya-
 mānanam khar vala. thva tej suyāken vala. gva-hmayāken vala dhakam

1 °raṣṭi. 4 thyanakara. 9 hācāmṇagāyā (for hakanam). 11 trāyastriṃśā.
 13 debalok. 19 °śadha-. 26 yāyes. 27 balanam.

ājñā dayakalam. athya thathya dhaka sunānam chunum uttarā biya
 ma phayāva conam. thva belas thva debasabhāyā madhyas tatkāraṇam
 caturmukh Brahmā cha-hma bhṛṣṭi* juyāva valam. thvanam li thva
 sarva(?)-bhūvanayā svāmi caturmukh Brahmān julasām debarāj Indra
 5 sar-tāva ājñā dayakalam. he Kauśik. chan ma khañā lā. Manicūḍa
 8 B rājā|n julasām samast prāṇilokayā kāraṇas bodhijñānayā sāmāgrī
 pūrṇa yānāva svarga thā-hām vayata tayār juyāva cona. he Indra.
 thvateyā kāraṇas thva-hma rājāva sahāy yāya jogya jura dhakam
 dhāyāva sabhāmadhyesaṃ tu thva brahmā aṃtardhyān juyāva bijyā-
 10 tam. thvanam li debarājanam julasām Brahmāyā bacan nānāva atyaṃt
 bismay cāyāva conam.

thvanam li Manicūḍa rājān julasām u ku-hnuyā rātris mananam
 cīmtanā yātam. gva-hma Bhababhūti nāma ṛṣīśvaraṇam ājñā dayakā
 thyam thu-gū yajña yāya māl dhakam mananam bhālapāva conam.
 15 thanam ri rātri bitay juyāva prabhātakār jusyām li thava purohit
 Śāṃdilyagotra-brāhmaṇayāta dūt choyāva sar-takāva rājān ājñā
 dayakaram. bho upādhyāy. ji julasām nirargala nāma yajña yāya dhaka
 ichā jura. chu chu sāmāgrī dayake māl dhakam dhāyāva thvate ājñā
 nānāva purohitanam dhāram. bho bho mahārāj. chalpolasen bhin-guli
 20 kāryya bhārapāva bijyāta dhakam purohitanam ājñā datam. thvanam
 li rājān julasām mamtripani sar-tāva ājñā dayakalam. he mamtripani.
 jin julasām nirargala yajña yāya dhakam bhārapā. chapanisen julasām
 yajñayāta sāmāgrī guli-ta mār uli-ta tār lācakiva dhakam ājñā daya-
 karam. thanam li mamtripanisen julasām rājāyā ājñā nānāva kṣaṇa-
 25 mātraṇam yajñayā sāmāgrī tayār yānāva bilam.

thvanam li va ṣu-hnuyā dinas Manicūḍa rājāyā thās nā-hma brāh-
 8 A maṇapani vayāva phona | valam. brāhmaṇ cha-hmasen dhāram. bho
 mahārāj. chalpolayāke cha-tā bimati yāya dhakam vayā. chu dhārasā.
 ji julam hmyāca-macā cha-hma dasyam coñ. thva putrī mele pi-ta biya
 30 tyanā. ji julam mahā daridra. ches dām dām chi suddhāṃt ma du.
 thvaten thvayāta bibāh yāyata dhan cibhāy phone dhakam vayā.
 prasann jusyām bijyāya mār dhakam cha-hmasen dhāram. thvanam li
 ni-hmahma brāhmaṇam dhāra. he mahārāj. ji juram mahā daridra.
 byādhinam kayāva cona. thva byādhi śāṃt yāyata vāsarayā mū biyata
 35 dhan bhati phone dhakam vayā. prasann juya māl dhakam dhāra.
 thvanam li sva-hmahma brāhmaṇanam dhāram. he mahārāj. ji juram
 yākat kāy cha-hma dava. thva kāy julam dhaninam jvañāva yata.

3 (gva-hma)yāken... Brahmā cha-hma *missing* in T.

4 sabhābhū°.

6 sāmāgrī. 11 cāyāba. 14 tā (*for* thyam). 16 śāṃdilya°.

17 °argaḍa.

18 sāmā°. 23 sāmāgrī. 25 sāmāgrī. 32 prasann. 34 vāśa°. 35 prasann.

- thva kāy li-phyāyayāta dhan cibhāy phone dhakaṃ vayā. prasann
 juyam biyāyā mār dhakaṃ dhāram. thvanam li pya-hmahma brāhma-
 nanam dhāra. bho mahārāj. ji julam patibratā dharmas con-hma strī
 cha-hma dava. thva-hma strī sun suyāva miyāva taram. thva strī li-
 5 phyāyayāta dhan cibhāy phone dhakā vayā. prasann juyam biyāyā
 mār dhaka dhāram. thvanam li hanvam nā-hmahma brāhmananam
 dhāram. bho mahārāj dhaka ji juram jyāth jula. pamca indriya durbal
 julo. kamāyi yāya ma phata. thvatenam thva jīb uddhār yāya kāraṇas
 dhan bhati phona vayā. prasann juyam biyāyā māl dhakaṃ dhāram.
 10 thvanam li Maṇicūḍa rājān julasam thva nā-hma brā(hma)ṇayā bhākhā
 nānāva karuṇā cāyāva nugal ma chināva svar khā-khā tukāva mi-
 khānam | khvabi pi-ta kayāva thva rājā khvalam. thva svayāva brāh- 9 B
 manapanisen dhamdā kayāva rājāyā hnavaṇe dhāram. he mahārāj.
 chalpol chāy khvayāva biyānā. jipanisen dhan phona vala dhakaṃ dhan
 15 phuke mālina dhakaṃ jñānāva khvayā(va) biyānā lā dhakaṃ dhāyāva
 thvate brāhmanapani bhākhā nānāva Maṇicūḍa rājān ājñā dayakaram.
 bho brāhmanapani. ji thathimna abhāgi meba khanāva dayā-karuṇā
 ma du-hma jike phogim ta(pa)syamanapanisen phonā(va) samtoṣ ma
 jusya li-hā vaniva thva-panita samtoṣ yāya ma phayiva dhakaṃ
 20 dhamdā kayāva khvayā dhaka dhāram. punarbār he brāhmanapani ji
 manorathakāmanā juram jācakapani samastam samtoṣ yāya. thvaten
 ji ches dakva dhan sampatti chapanisen jone phakva. jvaṇāva huni
 dhakaṃ ājñā dayakāva biyātam. thvate ājñā nānāva thva brāhmaṇa-
 pani man haṣamān yānāva mahā bismay cāyāva conam. thvanam li
 25 Maṇicūḍa rājān julasam thvapanisen phon-gūyā dugan chi dhan biyāva
 samtoṣ yānā chotam.

- thvanam li mamtri purohit sahit conāva sāstrayā pramān thya bidhi-
 pūrbakan thva Sāketa nagaras yajñasālā dayakāva yajñayā sāmagrī
 tayār yātam. naya bastuk tone bastuk lu vaha hiraṇya kastūrī karpūr
 30 sara kisi rath lā-sā phā-gā bastra alamkār samastam tayāl yānāva
 rājāyā thās vaṇāva bimati yātam. bho mahārāj. chalpolayā ājñā thyam
 yajñayā sāmagrī samastam tayāl yāyā | dhuna. bho mahārāj. nānā 9 A
 prakārayā tīrthak śraḇaṇ brāhmaṇ bhikṣu samnyāsi samastam yajña-
 sālās munāva cona vala. hanvam kaṃgāl dukhī daridra kṛpan thvapani
 35 samastam dhan drabya dān kāya kāraṇam vayāva cona dhakaṃ
 dhāyāva thvate mamtripanis bhāṣā nānāva Maṇicūḍa rājān julasam
 Ajudhyā nagarayā svāmi Duṣprasa(ha) rājā-pramukham Maṇḍalin rājā-

pramukhanam asaṃkhyā rājāpanike dūt choyāva nimamtraṇā yānāva
 chotaṃ. thvanam li thva Duṣprasaha rājā-pramukhanam mahājan
 samastaṃ vala. hanvaṃ Maṇḍalin rājā-pramukhanam asaṃkhyā rājā
 5 valaṃ. thvanam li Maṇicūḍa rājān jurasāṃ thvapani rājā vala siyāva
 thamanam la svala vaṇāva thvapani nāpaṃ nānā prakārayā kha
 hlānāva ādar-bhāv yānāva rājagrhas du-ta haram. thva rājāpanis lisyam
 mahājan samastaṃ gol muna varam.

- thva belas Maṇicūḍa rājān jurasāṃ yajña yāya avasaras juyāva
 yajñasālās vane dhakaṃ man hatās cāyāva aṃtapūlayā kumāl mamtri
 10 sainyagaṇ sahit yānāva yajñasālās siṃhāsan tayāva tayā thās biyā-
 nāva siṃhāsanas phek tuṇāva mahājanapani khvāl svayāva ājñā daya-
 karaṃ. bho mahājanalok. chapani samastasen daś akuśal pāp tol-tāva
 daś kuśal puṇya yāva. jin julasāṃ nirargala yajña yāya ichā yānā.
 10 B chapanisen julasāṃ thva yajñas cintā yānāva biva. ji uparas dayā |
 15 tayāva thva kāryya sidhayakāva biya māl. thva kāryya siddh juranās
 chapanita dakṣiṇā guri-ta mār uli kāva dhāyāva Maṇicūḍa rājān jurasāṃ
 Padmābatī rāni sahit yānāva yajñasālās du biṇāva dakva bhandārasaṃ
 sakalye vane dayaka khāpā cāyakāva yajña āraṃbh yātaṃ. thvanam
 li Brahmaratha nāma purohitān jurasāṃ śāstrayā pramān thyam
 20 yajña junāva halaṃ. thva yajñas jura suṃ gva-hma prāṇi-jaṃtuyā
 jīb kāyaṃ ma du thathimṇa yajñas dāsi dās cholavāl samastasen har-
 ṣamān yānāva phayān phayā thye yajñayāta har yānā conaṃ. hanvaṃ
 suṃ gva-hmaṃ abhyāgat vava-panita gva-hma gva-hmasen gugū gugū
 ichā yānāva vala va-hma va-hmayāta u-gulī dān biyāva chotaṃ.
 25 thvanam li niya hnu dayāva vasyam li niya cha hnu ṣu-hnu śrī
 sūryya uday juyiva-gulī samayas Amalāpuris con-hma Indranam siyāva
 manas trās cāyāva Maṇicūḍa rājāyā cittayā parikṣā svaya dhakaṃ
 Amarābatīnaṃ kva-hāṃ vayāva thava bhes tol-tāva rākṣasa-bhes
 juyāva tava-cotanaṃ āhuti biyāva choyāva con agnikuṇḍas du-bitam.
 30 thva belas atyamt choyāva con agniyā tej tok-puyakaṃ thava śālir
 jājvalyamānanam choyakāva chen saya-tā pol ciṇāva hyāuk mi-khā
 kanāva lā-hāt ni-pāṃ bobo syānāva bhayānak khvāl yānāva hmutu
 vāhān khāyāva me culu culun pi-kayāva haṭaṭaṭan hnīlāva ati aghol-
 10 A mūrṭti rākṣas cha-hma ya/jñakuṇḍayā dathunaṃ utpatti juram.
 35 thvanam li thva yajñas bicār yānāva con-hma mahājanapanisyan
 thathimṇa bhayānak rākṣas yajñanaṃ uthay juyāva vava-gū svayāva

1 pramuṣanam.	7 baraṃ.	12 °rok.	12 daśākuśal.	13 nirargada.
14 citā.	16 dhayāva.	17 °sālās.	20 -hmaṃ.	21 choluvālu.
26 samayes.	27 parikṣā.	31 saja-.	34 jajña°.	35 °panisyaṃn.

phayān phayā thya jyānāva daśadiśās bisya vanam. thvanam li rākṣasan
 julasām lā-hāt hājvalapāva karuṇā cāyāpu thyam nanaka nāyik mi-khā
 kanāva Maṇicūḍa rājāyā khvāl svayāva dhāram. bho tyāgi mahārāj.
 chalpol mahā tyāgi mahā dātā dharmātmā dhakam dhāva-guli nanāva
 5 thaniyā dinas chalpolayāke jinam juram thva yajñayā bara-dakṣiṇā kāya
 dhakam dūrabhūbanam nisyam vayā. bho karuṇātmā. ji julam pya-
 tyāk pyās cāva-gulin pīdā juro. jin āhār ma yānā-gū. jim-ni da dato
 thaniyā āva-talem āhār ma khañā ni. pya-tyāk pyās cāva-gulinam ji
 mṛtyu juyi thyam coṇ. bho mahārāj. thvaten ji khañāva karuṇā tayāva
 10 rakṣā yāsyam bijyā huni. bho dātā. ji julam atyamt pīdā-duḥkha jula.
 tatkāraṇam jita āhār ni biva dhakam yajñayā dathus tiṃti hnuyāva
 hārāva conam. thvanam li Maṇicūḍa rājān jurasām rākṣasanam tha-
 thimṇa kha hlāk-guli nanāva ati karuṇā cāyāva rākṣasayā khvāl svayāva
 ājñā dayakaram. bho yakṣ. gyāya ma te. gyāya ma te. hatās cāya ma te.
 15 thaniyā dinas chan chu bastuk āhār yāya ichā jula u-guli bastukan
 chanata samtoṣ yāya dhakam dhāyāva rājapuruṣapani sar-tāva ājñā
 dayakaram. bho sebakapani. | thva rākṣasayāta gu-guli naya tone ichā 11 B
 yāta u-guli bastukan tatkāraṇam samtoṣ yāva dhakam ājñā dayakāva
 thvate ājñā nēnāva rājapuruṣapanisen nanānam śat chiva niya pha
 20 jākiyā jā thuyāva thukiyāta loyakam anek śāk pāk yā<nā> tarkāri
 dayakāva thva rākṣasayā hñavane dva cināva biram. thvanam li thva
 rākṣasan jurasām thva rājāpanita jogya jusyam con-gu anna-bhojan
 svayāva byāghrayāta vāum ghās hñavane tayā biya belas byāghra
 samtoṣ ma juva thyam thva rākṣas samtoṣ ma juyāva rākṣasanam
 25 dhāram. bho prabhū mahārāj. thva anna-bhojan yānāva ji samtoṣ ma
 juva. jin ann āhār ma yānā dhakam dhāyāva thvate rākṣasayā bhāṣā
 nanāva rājān julasām rākṣasayā thās thyanaka vanāva ājñā dayakaram.
 bho bho yakṣ. chan thathimṇa amṛt bastuk bhog ma yānā lā dhakam
 dhāram. chan gathimṇa bastuk bhojan phonā dhakam dhāyāva thvate
 30 rājāyā ājñā nēnāva rākṣasanam dhāram. bho mahārājan. nesyē bijyā
 hune. rākṣas dhāyā-hmayāta ann pān bastuk ichā ma du. chu dhārasā.
 thani syānā-hmayā rā hi thathimṇa sadyomāms jakam jin bhojan yānā.
 thvaten chalpolasen satyan jita bhojanayāke julasā sadyomāms hayāva
 biva. ji juram naya hatās jula. tone hatās jula. nanānam kvā<k> lā kvāk
 35 hinam samtoṣ yāva. bho pārthib. chalpol tyāgi khatasā jita samtoṣ
 yāva. hanvam tyāgi ma | khatasā phas kha jukva hlānā-gū jurasā jita 11 A
 belā biva. ji vane tyalo dhakam dhāyāva thvate rākṣasayā bhāṣā

1 banam. 11 ni. 18 yāba. 18 dayā°. 20 sāk. 21 hñavane.
 32, 33 sadyam°. 34 tone hatā. 36 śatasā. 36 ṣa. 37 bivam.

- nenāva Maṇicūḍa rājāyā hṛdaye karuṇā utpatti juyāva manas bhārapā.
hā hā kaṣṭ dhakaṃ hā hā gathimṇa samkaṣṭ julo. āva gathya yāye. thva
thāyas jin chu uttarā biya. mebayā jīb ma kāsyam sadyomāms gana
dayiva. jin julasām himsā-karma ma yānā. āva thathya ma khato.
5 dānā-pāramitān pūrṇa yāya kāraṇas thva ji śarīlas coṇ hi rā dakvaṃ
thva rākṣasayāta dān biya dhakaṃ mananaṃ bhārapāva conaṃ. thva-
naṃ li rākṣasa-bhes Indranam dhāra. he pārthib. chan chu bhārapāva
conā. ji julam pya-tyāk-hma. thva thāyas bilamb yāye-gu byarth dhakaṃ
dhāram. thvanam li rājān ājñā dayakaram. bho rākṣas. chan dhāyā-
10 gūli āhār-jā biya phayiva ma khu. gathya dhaka dhārasā. binā mebayā
jīb ma syāsyam sadyomāms dayiva ma khu. jin dhārasā sum gva-hmam
prāṇi cha-hmam suddhāmt himsā yāyas man subhā ma du. āva gathye
yāya dhakaṃ manas ati dhamdā kāyāva conaṃ. thva belas debalokava
daityalokava mahākallol juddh juyāva asaṃkhya lok sināva con dāva.
15 thva mṛtakapani kayā hayāva rākṣasayā hnavaṇe tayāva bilam. thva
svayāva rākṣasanaṃ dhāram. bho rājan. chan jita khyāl jukva yānā rā.
jin julasām sik-hmayā māms bhog ma yānā. jita juram hnevaṇe tayāva
12 B jin khane dayaka syānā-hmayā rā hi mār. he rājān. chāly bilamb
yānā. ji juram pya-tyāk pyās cāva-guri pīdān thva prāṇ tol-te tayār
20 julo dhakaṃ dhāyāva thvate bhāṣā nanāva thva rājāyā manas lulam.
āva chu yāya. gathyanam sadyomāms bhog ma yāsyē thva rākṣas samtoṣ
juyāva vaniva ma khuto. thvaten thva ji śarīlas coṇ hi rā kayāva biya
jula dhakaṃ ghari ni ghari mātra mananaṃ bhālapāva conaṃ. thva
svayāva rākṣasan dhāram. bho mahārāj. ji ati pya-tyākayā kāraṇam
25 chalpolayāke thathimṇa yajñayā bara-dakṣiṇā kāya dhakaṃ vayā.
chalpolasen julasām gu-gūli ichā yāta u-guli āhār biya dhakaṃ pratijñā
yāta. āva chu manan ciṃtanā yānāva conā. chalpolayā satya-pratijñā
lā khatasā gathye mār athya yānāva jita sadyomāms biva. bilamb
yāye ma te. ji thva pya-tyākan pīdalapāva mṛtyu juyina dhakaṃ
30 mṛtyu ma juvaṃ hūa nanāna biva dhakaṃ dhāyāva thvate rākṣasayā
chidra bacan nanāva Maṇicūḍa rājān julasām samyaksambodhiññān
manas tayāva ciṃtanā yātam. kṣaṇamātra coṇe-guli thva samśāl. thva
śālīlas hni khayi lāl co khi hi thvaten pūrṇa jusyam coṇ. thathimṇa apa-
bitra śarīranam samyaksambodhiññānayā bhāgas vane dhakaṃ manas
35 bhālapāva thva rākṣasayā uparas ati karuṇā cāyāva phakva citt dhirj
yānāva thva rākṣasayāta bharosā biyāva ājñā dayakaram. bho guhyak.
gyāya ma te. nilāsā juya ma te. chan ichā pūrṇa juyaka māms bhog

1 -(?)pal (for utpatti). 3 gana. 3, 11, 28 sadyam°. 4 ṣato. 10, 11 ṣu.
17 hnebaṇe. 18 ṣane. 20 dhayāva. 21 sadyamās. 22 ṣuto. 33 ṣi. 35 lākṣa°.

yāva. ji śarilas con dakva hi lā samtoṣ ju|yaka hi tova. lā nava. thaniyā 12 A
 dinas ji-gu hi lānaṃ chaṃta samtoṣ yāye jura. chan julasām samtoṣ
 ma juva-tale tol-te ma te. thaniyā dinas thathimṇa-hma sumitra nāpa
 rāta. jin julasām cha-thimṇa-hma sumitra nāpa lāya dhakaṃ manan
 5 kalpanā yānāva conā tā-kāl dato. ji bhāgyayā phalan thaniyā dinas
 nāpa lāta. thani tini dānanam pār vanāva buddh dakvaske sebā yāta
 vane. thaniyā dinas thva śaliras con māms dakvaṃ kuṭ kuṭ dhyānāva
 chanata biya. bhati bilamb jula dhaka hatās cāya ma te. thaniyā dinas
 jin dān yāva-gū svayāva debalok daityalok gaṃdharb thvapani harṣamān
 10 yāyū. thaniyā dinas satvaprāṇiyā kāraṇas bodhijñān bāṃchā yānāva
 thva śaril tyāg yāya. thaniyā dinas ji śatruyā tuti śiras tayāva śatru
 harṣ yāya dhakaṃ nānā prakāraṇ dhāyāva tayār juyāva conam. thva
 belas thva prthibimaṇḍalas gathye jā gva-phas vayāva samudras con
 nām cutu cuyaku thyam prthibi cuyakaram. hanam deb dānab gaṃdharb
 15 thvapani samastam ākāśamārgas conāva Maṇicūḍa rājān mahā adbhūtan
 dān yāye tyana-guli bārttā nēnāva atyamt bismay cāyakam yānāva
 conam.

thvanam li rājān julasām hinuliyā parikṣā syuva-hma kasāhilok sal-
 tāva ājñā dayakaram. bho kasāhilokapani. vāya vāya. chapanisen jula-
 20 sām thva ji śarilas gu-guli thās hi bistār jura u-guri thās ghār kayā|va 13 B
 hinuli mālāva biva. thva rākṣas tā-kāram dato naya tone ma khana.
 thvayā hmutus hinuli dikāva samtoṣ juyaka hi tonakīva rā nakī(va).
 hanvam gu-guli thās lā khañāva cona u-guli thās lā dhyānāva naki
 dhakaṃ dhāyāva thvate ājñā nēnāva thvate kasāhipani atyamt karuṇā
 25 cāyāva tava-cotanam duḥkha juyāva mi-khān khobi hāyākāva lā-hāt
 hājvalapāva rājāyā tuti ni-pāsam bhok puyāva bimati yātam. bho
 prabhū mahārāj. āmathim-guli cha-tā ājñā dayakasyam bijyāya ma te.
 kṣamā yānam bijyā hune. thathimṇa kāryya yāyas utsāh ma juva.
 rājāyā śaliras ghār kaya-guli jipanisen ma chārā. bho svāmi. thathimṇa
 30 karuṇātmā juyāva bijyāk-hma anek guṇ utpatti juyāva bijyāk-hma
 thathimṇa-hmayā śariras ghā julanās jipani śastranam sahit narakas
 ku-tina vaniva dhaka dhāyāva bisya vanam.

thvanam li caturṣaṣṭikālān samyukta juva-hma Maṇicūḍa rājān
 julasām thavata thamanam atinam jayāva con śastra kāyāva thava
 35 śariras prahār yāya tayār yātam. thvanam li Brahmaratha purohitan
 ājñā dayakara. hanvam Padmābatī rāni Padmottara rājakumār aṃta-
 pūrayā sakhījan mahājan thvapānisen julasām Maṇicūḍa rājān thama-

7 dhyānāba.	14 gaṃrdharb.	15 ākāśa°.	18 pari°.	21 hinali.
21 śana.	22 °tokh.	23 śānāva.	25 ṣobi.	31 °nās.
36 °otala.	37 °nisen.			34 kay°.

- 13 A thya thamanam prahār yāye tyana-gū svayāva mi-khān khobi hāyakāva
tava-cotan duḥkha juva thya khvāl malin yānāva rājāyā tuti ni-pās
bhok puyāva bimati yātaṃ. | bho prabhū svāmi. āmathimānā kārya yāye
ma teva. thva rākṣasan julasāṃ thva yajña bidhvams yāyeta vara dha-
5 kaṃ dhāyāva bimati yātaṃ. thvaten bho prabhu nararājā āma kāryyas
udyam yāya ma te. bho prabhu. chalporasen Padmābatirāni Padmottara
kumār tol-tasyaṃ bijyāya ma te. chalpol ma datanāva jipani anāth
julāṃ. paraṃtu jācakapanita nirāsā yāya ma te. bho nāth. thathyam
chalpolasen prāṇ tol-tuñāva jipani samastaṃ choyāva coṇ agnikuṇḍas
10 du-bvāñāva thva prāṇ tor-te jula. bho prabhū svāmi. chalpolasen jura-
sāṃ thva prajālok samastaṃ thava putrava tulya bhārapāva pratipāl
yānaṃ bijyāk thathimānā-hma chalpol ma datanāva thva prajālokayā
chu gati juyiva. thvapanisen mahā duḥkha siyiva. hanaṃ chalpol ma
datanāva Padmābatī-pramukhaṃ aṃtapuras dakva lokaṃ chalpolava
15 lisyam vayiva. thvayā nimittinaṃ thva rākṣasayāta manuṣyabhog biya
ma teva dhakaṃ dhāyāva bimati yātaṃ.

- thvate mamtripurohitapani bhāṣā nānāva bodhisatva rājān ājñā
dayakaraṃ. he bhadre he Padmābatī. chapanisen ji hnavane coṇāva
khvayāva śok kayāva bilāp yānāva kha hlānāyā siddhi ma du byarth.
20 he Padmābatī. priya dhāyā padārtha sadāṃ sthir ma juva. cha-hnuyā
dinas priya julasāṃ apriya julasāṃ biyog juyāva tol-tāva vane mār.
14 B thvaten anutta<ra>samyaksambodhijñān rāyas dānapārami|tān pūrṇa
yāya-guli kāryyas chapanisen āmathya khoṇāva śok kayāva bighna
yānāva jyā syanakya ma te. bho sebak. dān ma yāsyam bodhijñān
25 rāyiva ma khu. paraṃtu thava māms hi rā dān ma yāsyam dānapārāṃgat
vaniva ma khu. thvateyā kāraṇas chapanisen ji-guli dānas pane ma te
dhakaṃ Padmābatī-pramukhaṃ samasta lokapanita bharosā biyāva
koparapāva ājñā dayakaraṃ. thvanaṃ li thava śarīr thamanam śastra-
nam phāyāva thva rākṣasayāta tava-cotaṃ priya bhālapāva komal
30 bacanaṃ ājñā dayakaraṃ. he rākṣas. thana ji thāyas vāyo. jin julasāṃ
chanata dakṣiṇā biya. chan ji manorath pūrṇa juyakaṃ ji-guli māms
rakta samtoṣ juyakaṃ bhojan yāva dhakaṃ ājñā dayakaraṃ. thvate
rājāyā bhākhā nānāva rākṣasa-bhes Indranam jurasāṃ rā-hāt ni-pānaṃ
pāsar jyānāva hmutus dikāva Maṇicūḍa rājāyā śarīras coṇ hinuli
35 cu-pyānāva tonam. thvanaṃ li mahājanapanisen jurasāṃ bodhisatvayā
śarīraṇam hi-dhār hmuñāva rākṣasayā hmutus juva svayāva hā kaṣṭ kaṣṭ
dhakaṃ thva rākṣasanaṃ rājā bhakṣ yātaṃ dhakaṃ samastasenam
hāhākār hmayāva kholam. rājā jurasāṃ hi-dhār ciki dhār juyiva dhakaṃ
bhinaka svayāva citt sthir yānāva conam.

thvanam li rākṣasa-bheṣ Indran julasām thva rājāyā ekacittabhāb
 juva ma juva svayayā nimittin rājāyā hñāvane dhāraṃ. bho rājarṣi jita
 hi tonakāva chan manas chuṃ samdeh | ma juva ma kha dhakaṃ 14 A
 dhāyāva thvate rākṣasayā bhāṣā nānāva bodhisatva rājān ājñā da-
 5 yakaraṃ. he rākṣas. ji-guli hi tona dhakaṃ ji manas chuṃ samdeh ma
 kāyā. paraṃtu cha julam tava-cotaṃ tṛṣṇā juyāva coṇ-hmayā samtoṣ ma
 juyakaṃ thva hi-dhār ciki dhār juyu vayā kāraṇas jukva dhamdā
 kayāva conā dhakaṃ dhāyāva thvate bhākhā nānāva debarāj Indrayā
 manas tava-cotaṃ bismay cāyāva muhurtta-mātra hi tvañāva thava
 10 śarir thamanam svayāva Maṇicūḍa rājāyāta dhāraṃ. bho pārthib. ji
 julam chana-gūri hi toñāva pyās cāva-guli li-lanā vana. āva hi tone
 gāta. pya-tyāk malam*ni. lā naya ichā jula. māms biva dhakaṃ dhāyāva
 thva rākṣasayā bhākhā nānāva Maṇicūḍa rājāyā manas atyaṃt harṣa-
 mām yānāva hatāsanam thva hi-dhāl li-ta kayāva ati jayāva coṇ śastra
 15 kāyāva rākṣasayā kāraṇas karuṇā cāyāva thava hmas gu-gu thās dāk
 kañāva coṇ <u->gū thās lā kūṭ kūṭ tāñāva thava lā-hātinam thva
 rākṣasayāta bilam. thva bhesadhāri Indran julasām thva rājāyā māms
 kāyāva thava hmutus citu cinvaṃ tayāva natāl po-po cinakaṃ hmutu-si
 sahi svalam-han vayakaṃ gu-gu belasam naya ma kha ma thyaṃ nayā
 20 thyaṃ thavata ma kha ni thyaṃ nānakaṃ bhog yātaṃ. gathya gathya
 thva rākṣasanam māms bhog yāta athya athya rājāyā śarir gahiri
 julam. thathya duḥkha julasām thva rājān thva tapasviyāta bāraṃbār
 māmsa-bhog biyāva samtoṣ yātaṃ. thva rākṣasayā manas thva | rājān 15 B
 thva prakāraṇ duḥkha biyā vanam. ji uparas prem-bhāb yānāva samtoṣ
 25 yāta dhakaṃ manas bhārapāva conam. thvanam li hanvam thva rājān
 thava hmas li-pik-guli lā dhyānāva kūṭ kūṭ tāñāva rākṣasayā hñāvaṇe
 tayāva ājñā dayakaraṃ. bho rākṣas. ji uparas karuṇā tayāva. thva ji
 śariras coṇ dāk samet li-pik ma dayakaṃ kāyāva bhog yāva dhakaṃ
 dhāyāva thvate bhākhā nānāva rājāyā śariras dakva rakta māms
 30 bhog yānāva bilam.

thvanam li thva rājāyā hmas lā hi ma dayāva hār jukva juyāva tava-
 cotanam bedanā juyāva hanam thamam-thya thamanam phakva dhir-
 yya yānāva vā kīl chināva thava nugalayāta thamanam dhāraṃ. he
 hrday. chan bāṃchā yāk-guli tā-kār dato. thaniyā dinas chan kāmanā
 35 pūrṇa yāye. he prāṇ. chan julasām hatāsanam thva śarir tol-tāva vane
 ma te dhakaṃ dhāyāva thva rājān julasām lā hi ma dayāva śay pātava
 kvacava jukva juyāva thva-guli bedanā sah yānam sah yāya ma phayāva
 prthi<bi>s gval-tulāva mūrchā julam. thva rājā gval-tuva svayāva

2 rājarṣi. 3 khā. 12 -tāk. 18 kay°. 18 cinpaṃ. 26 dhyā°.
 26 Cf. line 16; kūṭ kūṭ śalāva. 36 tye.

- thva mahājanapani maṃtriṇi samastaṃ hanvaṃ kāy-kumār sama-
 stayaṃ nugaḷaṇ phaya ma phayāva tatkāraṇaṃ pr̥thibis gol-tulāva
 bilāp yātaṃ. thvanaṃ li Padmābatī rāniṇi julasāṃ thava svāmi Maṇi-
 cūḍa rājā pr̥thibis gvaḷ-tulāva mūrchā juva-guri svayāva tava-cotaṇaṃ
 5 duḥkha-bedaṇā juva svayāva thava nugaḷas thamanaṃ dāyāva sa
 15 A phahan tayāva thava kapāla[s thamanaṃ dāyāva bhūmis gvaḷ-tulāva
 mūrchā juyāva coṇ-hma thava svāmi mahārājāyā hmas ghas ghas
 puṇāva karuṇā cāyā-puk khoyāva bilāp yātaṃ. hā svāmi hā svāmi
 hā prabhū hā prabhū he nāth he karuṇātmā juyāva bijyāk-hma hā
 10 lokanāth. ji-thimṇa-hma abhāgi misā-jātayāta anāth yānāva mahā
 duḥkha siyāva bijyātaṃ. hā svāmi hā svāmi. chalpolpanisen ji khvār
 bhati ku-hnu svava. chalpolasen hmiga jita bibahār yāk belas ji bhāju
 Bhababhūti ṛṣīśvarayā hṇavane chu pratijñā yānā. Padmābatī ma
 dayakaṃ ganaṃ vane ma khu. hanvaṃ Padmābatiyāta ghar chi sud-
 15 dhāmt tol-te ma khu dhaka chalpolasen pratijñā yāta. thaniyā dinas thva-
 guli pratijñā lo manakāva bijyānā rā. bho prabhū svāmi. thaniyā dinas
 kāraṇ ma dayakaṃ ji anāth juyakāva chalpolasen tol-tāva bijyātaṃ.
 hā hā duḥkha hā hā kaṣṭ. daiban gathimṇa sāsti yāye yava khaṃ. āva
 gathye yāye. āva jak ji ma cona. hā prāṇanāth. āva jak ji śarīr śuṣka (?)
 20 julo. diśāṃ ma sila. bidiśāṃ ma sila. ji julasāṃ uyim ni thyaṃ ṇanakāva.
 chalpol gana bijyāya tenā. bho prabhu mahārāj. thathye juyiva dhaka
 svapnas sudhāmt ma khanyā. āva ji gana vane gana cone. jājvalya-
 mānanaṃ choyāva coṇ-gu mis kva dhānyāva mṛtyu juya tu man julo.
 bho prabhu svāmi dhakaṃ nānā prakāraṇaṃ bilāp yānāva conaṃ.
 16 B 25 thvanaṃ li Padmābatī rāni bilāp yāk-guli svayāva thava putra Pad-
 mottara rājakumar Subāhu maṃtri Buddhisena koṣṭhapār thvate ādi-
 naṃ aṃtapurayā lokapani samastaṃ pr̥thibis gvar gvar tulāva hāhākāl
 hmayāva mahā bilāp yātaṃ.

thvanaṃ li khova-guri śabda tāyāva thva khova-śabdan Maṇicūḍa
 30 rājāyā mūrchā tor-tāva cet dayā vamaṃ. thva belas hnelan cāva-hma
 thyaṃ tava-cotaṃ mṛtyu juyi thya jū thyaṃ coṇ-gu bedaṇā balanāṃ
 sah yānāva hmas dakva bar pi-ta kāyāva phakva dhiriya yānāva thava
 hmas lā hi ma duśāṃ hār jukva jurasāṃ buluhun danāva rākṣasayā
 khvāl svayāva ājñā dayakaraṃ. bho rākṣas. thva ji śarīras dayāva
 35 cokaṃ chanata nake dhuna. athyaṇaṃ cha saṃtoṣ ma juva khvāl.
 āva ji thva śarīraṃ nāpaṃ chanata nake. dānapāramitāṃ pūrṇa yāya
 kāraṇas chan julasāṃ ji-guli śarīras coṇ koc suddhāmt li-pik ma dayaka

2 phayāyāva. 4 pr̥thibī. 5 thaba. 12 ṣuḥnu. 12 bāju. 14 gaṇaṃ.
 14 ṣu. 16 loramana° (for lo mana°). 19 suṣay (for śuṣka).

bhog yāva dhakaṃ dhāyāva thva-hma rājā julasāṃ rākṣasayā hñevane
 vanāva conāva bilāṃ. thva belas rākṣasa-bhes juyāva con-hma Indran
 julasāṃ lā-hā ni-pān tinam kacā* minakaṃ* Maṇicūḍarā<jā>yā hmas
 ghas puñāva nunāva choya thye sanam. thvanam li Maṇicūḍa rājān
 5 julasāṃ rākṣasayā uparas karuṇā tayāva ājñā dayakaram. bho rākṣas. ji
 jīb dani belas jin prārthanā yāye. chu dhārasā. jin ju<ra>sāṃ thva
 śariratyāg yānāyā puṇyayā prabhāban jin julasāṃ anuttarasamyak-
 sambodhiññān lānāva satvaprāṇi uddhāl yāya phaya mār dhakaṃ
 prārthanā yānam conā dhakaṃ ājñā dayakaram. thva | belas ākāśa- 16 A
 10 mārgas con debalokapanise<n> thva rājān thathimṇa mahākaṣṭakanam
 śarir dān yāk-guli svayāva adbhūt-āścaryya cāyāva hāhākāraṇam lāy
 buyāva haram.

thvanam li debarāj Indran julasāṃ thva rājān thava śarirayā abayab
 li-pik ma dayaka dān biyān thvayā matis chuṃ bikalpa-bhāb ma du-gū
 15 siyāva ati bismay cāyāva āva jā thvayāta piḍā-kaṣṭ biya ma telo dhakaṃ
 bhārapāva rākṣasa-rūp tor-tāva sāksāt debarāj Indra juyāva agnikuṇ-
 ḍan thā-hā vayāva rājāyā khvāl svayāva Indran ājñā dayakaram.
 bho mahārāj. ji julasāṃ rākṣas ma khu. sāksāt debarāj Indra thukā.
 chan julasāṃ tava-cotanam duṣkala-guli dharmma yāta. chan dharmma
 20 svayāva ji kṛtārtha juya dhuna. āva chan jike chu phoñe ichā jula u-guli
 jin bara-dān biya dhāyāva thvate debarāj Indrayā bhākhā nēnāva
 ājñā dayakaram Maṇicūḍa rājāṃ. he Kauśik debarāj. jin thva śarir dān
 yānā-gūyā puṇyan debarāj Indra juyāva Amarābatī rājya bhog yāya
 bāmchā yānāva thva dān yānā ma khu. hanam mahābhūbanayā svāmi
 25 caturmukh Brahmā juya kāmanānam ma khu. svargas janma juyāva
 sukh bhog yāya kāmanānam ma khu. cakrabartti rājā juyāva samudra
 simān yānā pṛthibī bhog yāya bāmchān ma khu. jin jurasāṃ śarir dān
 yānāyā puṇyayā prabhābanam anuttarabodhiññān lāya nimittinam thva
 dān yānā. thva puṇyan anuttarajñān lānāva satvasaṃsārayāta mokṣ
 30 choya | bāmchā yānāva jin julasāṃ dān yānā. mebatā chuṃ kāmanā yānā 17 B
 ma khu dhakaṃ dhāyāva thvate rājāyā bhāṣā nēnāva debarāj Indran
 julasāṃ ati bismay cāyāva mananam bhāraparam. aho āścaryya. thva
 rājā mahā tava-dhan khava. thvate prakāraṇ duḥkha-kaṣṭ biyānam
 thvayā cittas paścātāpayā bhāṣā ma du. dhanya dhanya rājā dhayā-
 35 hmaṃ thva khava. tyāgī dhayā-hmaṃ thva khava. karuṇātmā dhayā-
 hmaṃ thva khava. dharmmātmā dhayā-hmaṃ thva khava. dhanya
 rājā khava dhakaṃ dhāyāva mananam bhāraparam. āva thva rājāyāta

hnāpāyā thyam śarir juyakeyā kāraṇas jin julasām sadyoban nāma
 oṣadhi ārādhana yānāva thva auṣadhi-vāsalaṇaṁ rājāyā śariras lep
 yānāva debarāj Indran dhāraṇa. bho bodhisatva rājā. chan śarir tor-te
 mu mvāl. chan śarir dān yānāva duḥkha-kaṣṭh jula dhaka cha prasamtāp
 5 ma cāyā ma khu lā dhakaṇa dhāyāva rājān ājñā dayakaraṇa. bho Kauśik.
 ji manas julasām pasamtāp dhāyā parārtha chuṇ ma du thukā dhakaṇa
 ājñā dayakaraṇa. thvaṇaṇa li Indran dhāraṇa. bho rāj. chan thathimṇa
 bodhiññān gathye siyā dhakaṇa dhāyāva thvate bhāṣā nānāva rājān
 julasām kṣaṇamātra sumaka conāva anuttarajñān nugalaṣa tayāva
 10 gāthā-siloka bonāva dhāraṇa. thaniyā dinaṣa jin thava-guli rakta māṇṣa
 dān yānāyā-gū puṇyayā prabhābaṇaṇa gathye ji śariras hnāpāyā thyam
 du-gaṇa chi lā hi badhey juyāva śobhamān juyāva valaṇa. thathimṇa
 17 A abasaraṣa thva prthibīmaṇḍalaṣa khu-tā prakāraṇaṇa | bho khāya bolaṇa.
 hanvaṇa asaṇkhaṇa debalokapāni ākāśamārgaṣa conāva rājāyā śarir
 15 hnāpāyā thyam juyāo vava-guli svayāva manas haṣṣamān yānāva
 hāhākāraṇa lāy buyāva svargayā-gū nānā prakārayā-gu na-svāk svān-vā
 gācākāva halaṇa. hanvaṇa duṇḍubhi nāma bādyā thānāva halaṇa.

thvaṇaṇa li Padmābati rāṇi Padmottara rājakumār maṇtri-purohit
 thvaṇaṇa samastasaṇaṇa Maṇicūḍa rājāyā śarir hnāpāyā thyam ju-gūli
 20 svayāva mahā adbhut cāyāva conaṇa. thvaṇaṇa li debarāj Indranāṇa
 rājāyā śarir pūrṇa juva svayāva mahā bismaṇ cāyāva dol-chi go mi-khā
 kanāva lā-hāt hājolaṇaṇa Maṇicūḍa rājāyā khvāl svayāva kṣamā
 phonaṇa. bho rājādhiraṇa Maṇicūḍa. jin julasām chalpolayā carit mātra
 svayāva tava-cotaṇaṇa duḥkha-bedaṇaṇa biya dhuna. thva-guli aparādh
 25 kṣamā yāṇaṇa biyyāya māl. paraṇtu gu-guli samayaṣa chalpolasaṇa
 anuttarajñān rāñāva saṇyaksambuddh jula thva-guli samayaṣa chalpo-
 lasaṇa jita lu manakāva biyyāya māl dhakaṇa dhāyāva thvate debarāj
 Indrayā bhāṣā nēnāva rājān ājñā dayakalaṇa. bho Kauśik. jin julasām
 saṇyaksambodhiññān lāyi belasaṇata lu manake thukā. chaṇata
 30 kṣamā yāya dhuna dhakaṇa ājñā dayakāva biyyātaṇa. thvaṇaṇa li
 debarāj Indran julasām lakṣ lakṣ koṭi koṭi debalokapaṇisaṇa licākāva
 18 B samastasaṇa rājāyāta āśirbād tayāva ananaṇa aṇtardhyān juyāva
 biyyātaṇa.

thanaṇa li Maṇicūḍa rājān julasām thva-guli yajñasārān pi-hāṇa
 35 biyyānāva asaṇkhaṇa dhana-drabya hiraṇya subaṇa śada kisi rath bastra
 til-hir lāsā phā-gā de-lāsā pān pītāmbaṇa deśa-nagaṇa asaṇkhaṇa kanyā-
 tisān tiyakāva sā meṣa ādinaṇa jābaṇt sakatāṇa brāhmaṇa bhikṣupaṇita dān

5 ṣu. 5 dhayā°. 12 śobhā°. 14 °mārggaṣa. 16 svarggayā-.
 26 saṇmyak°. 35 biyyācāva. 36 kaṇṇyā-.

bilam. hanvam meba simānayā rājā Duṣprasaha ādin samastayātām
 thava lā-hātanam dakṣiṇā bilam. hanvam hni chinam śat-chi jojan
 nāya phava-hma Bhadrāgiri nāma kisi hanvam atyamt sundar juyāva
 con-hma śada hanvam koṭi koṭi subarnayā dakṣiṇā hayāva thava purohit
 5 Brahmaratha nāma brāhmaṇayāta dān bilam. thvanam li Ajudhyā
 nagalayā Duṣprasaha rājān julasām thva purohit brāhmaṇayāta kisi
 dān yāk svayāva thva Duṣprasaha rājāyā lobh juyāva mananam bhā<ra>-
 param. svao svao. thva brāhmaṇayāta kisi dān bila. āva thva brāhmaṇ
 rājā juyiva. thva kisi jā jita thukā māl dhakam lobh citt yānāva Maṇi-
 10 cūdayā hnevaṇe dhāram. bho Maṇicū<ḍa> mahārāj. thva brāhmaṇayāta
 thva kisi chuyāta. chuṃ prayojan ma du dhakam dhāyāva thvate
 Duṣprasaha rājāyā chidra bhāṣā nēnāva Maṇicūḍa rājān ājñā dayakaram.
 he Duṣprasaha rājā. thva brāhmaṇ purohitayāta julasām thva kisiyāke
 man vanāva cona. thvate nimittin thvayāta thva kisi dān biyā. bho
 15 rājā. jin | julasām dān biya dhuna-hma gva belasam li-ta kāya-gū 18 A
 dastur ma du dhakam dhāyāva Maṇicūḍa rājān julasām thva-hma kisi
 thava purohitayāta dān bilam.

thvanam li Maṇicūḍa rājān julasām Padmābatiyā babu Bhababhūti
 ṛṣīśvarayāta sar-tāva lā-hāt hājvalapāva bimati yātām. he Bhababhūti
 20 ṛṣīśvar. jin julasām u khu-hnu chalpolayāta yajñayā punya biya dhakam
 pratiññā yānāva Padmābati jin bibahār yānā. āva thaniyā dinas nirar-
 gala-yajña yānāva ji śariras con hi lā dān yāya dhuna. thvaten thva
 yajña yānā-guliṃ utpatti juva-gu punya chalpolayāta biya jula. kāsya
 biyyā huni dhaka dhāyāva thvate Maṇicūḍa rājāyā ājñā nanāva thva
 25 Bhababhūti ṛṣīśvar atyamtām ras tāyāva bho mahārājā tathāstu
 tathāstu dhakam dhāyāva thva rājāyāta yathājogya parimānan āsikhā
 biyāva thva ṛṣīśval julasām thava āśramas li-hām biyyātām. thvanam
 li Maṇicūḍa rājān julasām nirargala-yajña sampūrṇa yānāva yajña-
 prasthān yānāva jācakapanita gu-guli ichā yāta u-gulin samtoṣ yānāva
 30 thava deś li-hām vāya dhakam tayār yānāva biyyātām.

thathimṇa belas Bāhika nāma ṛṣīśvar cha-hma thyanakara vayāva
 rājāyā khvāl svayāva dhāram. bho mahārāj svasti dhakam āśīrbād
 tayāva ājñā bimati yātām. bho dātā mahārāj. jin cha-tā bimati yāye
 dhakam vayā. nasya biyyā huni. chu dhārasā. ji guru Kāśyapagotra
 35 Marici ṛṣīśvar Himālayaparbatas āśram dayakam biyyāk. asaṃkhyā 19 B
 śiṣyapanisyeṇ uyakāva biyyāk. thva-hma guruyāke jin caturbed senāva
 sampūrṇa yāya dhuno. thvanam li jin julasām guruyā caranas bhok

4 thaba. 6 kiśi. 7 dupr°. 10 hnebaṇe. 19 ṛṣīśva°. 20 su-
 20 yajñeyā. 21-22 nirargada-yajñe. 28 nirargada-. 33 binati.

- puyāva bimati yānā. bho guru upādhyāy dhakaṃ chalpolasen jita catur-
 bed senāyā-guruyāta dākṣiṇā chu māl u-guli ājñā dayakā bijyā huni
 dhakaṃ dhāyā thva belas ji guru Marīci ṛṣīśvaran ājñā dayakaraṃ. he
 śiṣya dhakaṃ chan jita dākṣiṇā biya lā julasā mebatā ma yava. Sāke-
 5 tanagarayā Maṇicūḍa rājāyā agramahiṣi Padmābatī rāniva thvayā putra
 Padmottara rājakumār thvapani ni-hmaṃ jita sebā yākeyā nimittin
 thvapani ni-hma gurudākṣiṇā biva dhakaṃ ājñā dayakaraṃ. thvaten
 bho mahārāj chalpolayā patnī Padmābatī rāniva chalpolayā putra Pad-
 mottara rājakumārava thva ni-hmaṃ phone dhakaṃ vayā. prasann
 10 jusyāṃ bijyāyā māl dhakaṃ dhāyāva thvate Bāhika nāma ṛṣīśvarayā
 bhākhā nēnāva Maṇicūḍa rājāyā manas sneha-māyān pṣāpar juyāva
 manas bhālapāraṃ. āva gathya yāye māl. thaniyā dinas Padmābatī
 Padmottara thvapani ji ma dayakaraṃ bā-ghali suddhānt prāṇ coniva
 ma khu dhakaṃ manas bhārapāva bijyātaṃ. punarbār thva rājāyā
 15 cākar-sebakapanisen Padmābatī rānī Padmottara rājakumār phone
 vava-guli bacan nānāva atyānt duḥkha sah yāya ma phayāva thva chu
 19 A hetu chu āścaryya dhaḥkaṃ gyānāva conaṃ. thvanaṃ li rājā julasāṃ
 kṣaṇamātra sumakaṃ conāva mananaṃ bicār yātaṃ. anuttarasamyak-
 sambodhiññān lāyayāta putra bhāryyā dān ma yāsyem bodhiññān
 20 lāyiva ma khu. thvateyā kāraṇas samahāpreṃ julasāṃ chu yāya. jin
 julasāṃ kalāt Padmābatī putra Padmotta<ra> kumār ni-hmaṃ thva
 brāhmaṇayāta dān biya dhakaṃ manas bhārapāva Maṇicūḍa rājān jula-
 sāṃ thava kalāt Padmābatīyā khvār svayāva bijyātaṃ. thvanaṃ li
 Padmābatī rānin julasāṃ svāmi mahārājān thava khvāl svava-gūli
 25 siyāva niścayanaṃ thva svāmīnaṃ jiva ji kāy Padmottara rājakumā-
 rayāta jipani ni-hmaṃ thva jyāth brāhmaṇayāta dān biyāva choyiva
 jula dhakaṃ mananaṃ bhārapāva kāyaṃ thamanaṃ thava svāmiyā
 thās vanāva svāmiyā tuti ni-pāṃ bhok puyāva ni-hmasayāṃ khvabi
 pi-ta kayāva mi-khānaṃ svar khā-khā tucakāva khoyāva bimati yātaṃ.
 30 bho prabhu mahārāj svāmi. chalpolayā manakāmunā pūrṇa yāsyā bijyā
 hune. jipani ni-hma macāṃ thva brāhmaṇayāta dān biyāva dānapāra-
 mitān sampūrṇa yāsyā bijyā hune. jipani phone biyā chota dhaka
 chuṃ samdeh ma kayā dhakaṃ Padmābatī rāninaṃ dhāva-guli bacan
 nēnāva sakhijan samastaṃ āścaryya cāyāva conaṃ. thvanaṃ li Maṇicūḍa
 35 rājān julasāṃ samyaksambodhiññān manas tayāva java lā-hātanaṃ
 subarṇayā jhālī kayāva khava lā-hātin Padmābatī rānī putra Padmottara

3 mārīci. 4 śikhya. 9 kumārārājava. 13 bāghali suddhānt thvapani
 ji ma dayakaraṃ bāghali suddhānt thvapani prāṇ. 14 ṣu. 18 °sammyak°.
 21 *More correct would be:* rājakumār. 25 jita. 26 chuyiva. 36 -hāti.

rājakumār ni-hmasayām lā-hāt jvaṇāva thva brāhmaṇayā khvāl
 svayāva ājñā dayaka|raṃ. he brāhmaṇ. ji thva bhāryyā putra thva 20 B
 ni-hmaṃ chalpolayāta dān biya. kāśya biyyā hune dhakaṃ dhāyāva
 hāmal kuś dakṣiṇā tayāva laṃkhadhārā hāyakāva thva Maṇicūḍa
 5 rājān pratijñā yātaṃ. thva ji bhāryyā putra dān yānāyā punyan tat-
 kāraṇaṃ bodhiññān lāya māl dhakaṃ dhāyāva Maṇicūḍa rājān julasāṃ
 thva brāhmaṇayā lā-hātas laṃkhanāṃ hāyakāva bilaṃ. thva belas
 brāhmaṇaṇ julasāṃ svasti bākya yānāva Padmābatī rāni Padmottara
 rājakumār thvapani ni-hmaṃ macāṃ dān kāraṃ. thva belas thva
 10 pṛthibīmaṇḍalas khu-tā prakāraṇaṃ kampaṃ julaṃ. hanvaṃ ākāśa-
 maṇḍalas koṭi koṭi debalokapanisen thva rājān adbhutanaṃ thava
 kalāt thava kāy dān yāk-guli siyāva mahā bismay cā(yā)va koṭi koṭi
 debalokapanisen pāl rācakaṃ lāy buyāva haraṃ. thvanaṃ li thva Bāhika
 nāma ṛṣīśvaraṇaṃ julasāṃ Padmābatī Padmottara kumār ni-hma ma-
 15 cāyāṃ khvār svayāva dhāraṃ. bho Padmābatī. bho Padmottara. chapani
 ni-hmaṃ ji dās dāsī jula. āva chapanisen jike sebā yāva. chapani svāmi
 ji jula. āva ji ches vaṇe vāyo dhakaṃ lā-hāt jvaṇāva sālaṃ. thvanaṃ li
 Padmābatī rānin julasāṃ nugalan <duḥkha(?)> phaya ma phayāva
 mi-khān khobi pi-kāva hi hi laṃ khvayāva dhāraṃ. he brāhmaṇ-ju.
 20 hatās cāya ma te. kṣaṇamātra bilaṃbh yāva. chān dhālasā. jin julasāṃ
 ji svāmiyā khvāl svaya thani gāta. punarbār li-patas ji svāmiyā khvāl
 svayata da|rsān yāyata vāya phayiva ma khu. thvaten cha-hnu khu. 20 A
 hnuṃ ji svāmiyā khvāl svaya dhakaṃ dhāraṃ. u-guli nānāva brāhmaṇ-
 ju kṣaṇamātra sumukaṃ conaṃ. thvanaṃ li thva ṛṣīśvaraṇaṃ julasāṃ
 25 Padmābatī rāni Padmottara rājakumāl ni-hmaṃ java khavaṃ lā-hāt
 jvaṇāva bho mahārāj chalpolayā svasti-kalyāṇ juya mā dhakaṃ āśikhā
 biyāva thvapani ni-hmaṃ hatā hatāsaṇaṃ thava āśraṃ halaṃ. thvanaṃ
 li Himālayaparbat thyanakāva Marici nāma guruyā tuti ni-pāṃ bhok
 puyāva thamān phoṇāva hayā-hma rāni rājakumār ni-hmaṃ guruyāta
 30 dakṣiṇā bilaṃ. thva belas Padmābatī rāni Padmottara rājakumār
 ni-hmasyanaṃ thava phayā thya ṛṣīśvarayā sebā yānāva conaṃ.
 thvanaṃ li Maṇicūḍa rājān julasāṃ thava prem-iṣṭamiṣṭ putra paribār
 samastaṃ tyāg yānāva manas harṣamān yānāva thava Śāketa nagaras
 du-hāṃ biyyāyata meba simānayā rājāpani Duṣprasaha rājā ādin thva
 35 yajñes pāhānā vayāva cok samastayātaṃ śada kisi rath ādin hiranya
 subarṇa saukhā tayāva phako ādal-bhāb yānāva belā biyāva thava
 thava deś li-ta chotaṃ. thanaṃ li Maṇicūḍa rājā julasāṃ thava deśas
 biyyāk julaṃ.

10 pṛthvibr°. 10 ṣu-. 13 bāhi°. 19 laṃṇ. 22 ṣu. 22 ṣu-. 27 sva-
 hmaṃ. 28 mālici. 33 śāketa. 34 duprasaha. 36 saṅgavā (for saukhā).

- thvanam li thva Duṣprasaha rājāyā julasām kebaḷya kisi cha-hmayā māyānam lobh citt utpatti yānāva thava deś Hastināpura thyanakāva mamtripanis nāpaṃ sāhuti-sammat yānāva Maṇicūḍa rājāyāke dūt chotaṃ. thvanam li dūtapanisen julasām Duṣpra|saha rājāyā ājñā
- 21 B 5 thyaṃ Sāketa nagaras vanāva Maṇicūḍa rājāyā hñevane thvate prakāra-
ṇaṃ dhāraṃ. bho Maṇicūḍa mahārājan. jipani Duṣprasaha rājān thva-
guli prakāraṇaṃ ājñā dayakāva hara. gathye dhālasā. chalpolayā
Duṣprasaha rājā mitra yāya lā julasā chalpolayā purohit brāhmaṇayāta
dān biyā-hma Bhadrāgiri dhayā-hma kisi li-ta kayāva biya mār dhakaṃ
- 10 ājñā dayakāva haraṃ. thva kisi li-ta kayāva ma bilasā chalpolava nāpa
juddh yānāva kāya. chalpolayā guli sainya sipāhi data uli-ta tayār
yānāva tiva dhakaṃ. hanvaṃ Duṣprasaha rājā-pramukhaṃ asaṃkhyā
lok vayāva chalpolayāta syānāva chalpolayā dakva rājya kāya. thva
kisi kāya dhakaṃ ājñā dayakāva haraṃ dhakaṃ dhāyāva thvate
- 15 dūtapani chidra bhākhā nānāva thva Maṇicūḍa rājāyā sabhās coṇ
mamtri-pramukhaṃ sainya-sipāhipanisen julasām thva dūtapanisen
dhāva-guli nānāva atyaṃt krodh-ahaṃkāḷ pi-kayāva heguli mi-khā
kānāva vā kaṭaṭaṭan hñeyāva lā-hāt bobo syānāva hūṃkāraṇ hārāva
thva sabhās coṇ-pani samastasenam thva dūtapani khvār svayāva
- 20 hatakarāṃ. are re dūt chapani. chapani Duṣprasaha rājāyā hñevane
thathe dhaka kava. gathye dhārasā. bho Duṣprasaha rājā dhakaṃ
chapani jibayā jalā* macāyā* māyā kāya mu mvāl dhakaṃ dhāyāva
paramtu jipanisava nāpa juddh yāye sāmāth datasā chapani guli-ta
sainya data sipāhi data cha|pani guli-ta parākram data uli-ta tayāl
- 21 A 25 juyāva vāyo dhakaṃ dhāyāva hanvaṃ ma khu saṃgrām yāye sāmāth
ma duśā āma rājya tor-tāva dūrabhūban thyanaka bise hūṃ dhakaṃ
dhāyāva hara dhakaṃ chapani rājyāta ka huni. jipanisen śada kisi
rath sainya sipāhi tayār yānā<va> chapanis cāyaṃ juddh yāta vaya
dhakaṃ mamtripanisen thva Duṣprasaha rājāyā dūtapanita haku-guli
- 30 Maṇicūḍa rājān siyāva Duṣprasaha rājāyā uparas karuṇā tayāva Ma-
ṇicūḍa rājān julasām mamtri-pramukhaṇaṃ sabhās coṇ-pani sama-
stayāṃ khvāl svayāva ājñā dayakalaṃ. bho mamtripani. chapanisen
Duṣprasaha rājāyā uparas ahaṃkāḷ taya ma te. thva samsāras guli-ta
māyā kāya saṃgrām yāya-guli kāryya yāye ma te. jhijisaṃ duḥkha
- 35 vapanisaṃ duḥkha. jhiji sainya phuyū. vapani sainyaṃ phuyū. thvaten
thva dūtapani hñevane ahaṃkāraṇ dhāyāva choya ma te. bho mamtri-
janapani. jin thathya dhāyāva hara dhaka dūtapani hñevane dhāyāva
chova. gathye dhālasā. jin julasām purohit brāhmaṇayāta dān yānā-

hma kisi punarbāl hanam li-ta kāya-gūli ji dastur ma du. komal bacanam dhāyāva chova dhakam dhāva-gū bacan nēnāva dūtapanisen julasām thva brttāmt kha sakatām Duṣprasaha rājāyā hñevane dhāram. thva Duṣprasaha rājāyā thās thyanakāva dhāram.

- 5 thva brttāmt kha samastam nēnāva Duṣprasaha rājāyā manas atyamt
krodh utpatti juḷyāva u-gū gharisaṃ tu maṃtri sainya sipāhi munaka- 22 B
ram. hanvam asaṃkhyā koṭi koṭi pramānanam śala kisi rath tayār yātam.
hanam sainya-sipāhilokayā julasām na-kāraṇan phikāva gva-hmasenam
dhanaku jvaṇāva gva-hmasenam śakti jvaṇāva gva-hmasen parasu
10 jvaṇāva thvate ādin nānā prakārayā śastra jvaṇāva nānā prakārayā
bādya thācakāva ahaṃkār pi-kāyāva hāhākaraṇ Śāketa-nagarasaṃ
mukh yānāva saṃgrāmas hñāta valaṃ. thvanam li tatkāraṇam Śāketa-
nagarayā samīpas thyanakāva sainya-sipāhipanisen thva deśas ghilay
yānāva thvānā tayāva conaṃ. thathimṇa abasaras Maṇicūḍa rājāyā
15 julasām rājāgrhayā kavasis maṃtrigaṇapanisen uyakāva biyātām.
thvanam li thva Maṇicūḍa rājān julasām kavasin kva svava belas
Duṣprasaha rājāyā sainya-sipāhi-phoj khaṇāva rājān julasām maṃtri-
pani hñevane ājñā dayakaram. bho bho maṃtripani. huṃ huṃ deśayā
samīpas suyā gva-hmayā sainya-phoj dhakam ājñā dayakaram. thva-
20 guli nēnāva maṃtripanisen dhāram. bho mahārāj. āva jipanisen chu
binati yāye. chalpol dhārasā śatru-bairiyā uparas karuṇā tayāva biyāk-
hma. su-gvahmayātām duḥkha ma biva-hma. bho prabhū mahārāj.
chalpolasen ma siyā ni lā. thva sainya-sipāhi julam Duṣprasaha rājāyā
sainya thukā. thva-hma rājān jhijis rājya kāya dhakam. thānā tayāva
25 cona valaṃ. bho mahārāj. āva jimita ājñā biva. jilpani sainya sipāhi 22 A
samastam vaṇāva thvapanis nāpa juddh yānāva thva sainya dakvam
mocanā yānāva thva durmati rājā cināva hayāva haya. ājñā prasann
juya māl dhakam bimati yātam. thvate maṃtripani ahaṃkār hmayāva
dhāva bacan nēnāva Maṇicūḍa rājān julasām bailiyā uparas karuṇā ut-
30 patti juyāva ājñā dayakaram. he maṃtri. gva-hma jin julasām mebayā
kāraṇas thava hmas coṇ rakta māṃs tor-tāva conā. thvate nimittin jin
himsākarma gathya yāye. he maṃtri. thva para-simān rājā nāpaṃ juddh
yāya-guli ji manas ma lova. paraṃtu bho maṃtri jhiji upādhyāy
brāhmaṇayā thās vaṇāva thva upādhyāy guru brāhmaṇayāta asaṃkhyā
35 hiraṇya-subarṇa-taṃkā dakṣiṇā biyāva thva Bhadrāgiri nāma kisi li-ta
phyānāva haki. thva Duṣprasaha rājāyāta thva kisi biyāva chova dha-
kam ahaṃkār taya ma te. ahaṃkār dhayā-gū ma bhiṇ thukā. thvaten

lvāya ma te dhakam ājñā dayaku-guli nānāva thva maṁtripani param
bismay cāyāva maṁtripani thithim khvār svayāva dhāram. aho āścaryya.
thaniyā dinas thathimna duḥkha biva-hmayā uparas gathimna karuṇā
dhakam thithim hālāva conam. thvanam li maṁtripani samastam
5 sabhā conāva thithim sāhūti-saṁmat yānam conam.

thva belas Maṇicūḍa rājā ekāmt jukva kavasīs bijyānāva mananam
bhārapāva bijyātam. hā kaṣṭ kaṣṭ. thva saṁsāras bhati-cā coneta. gathi-
23 B mna māyā. svava svava. thva rājān | rājyayā kāraṇas dharma-bicār ma
yāsyam thathimna krodh pi-kāyāva vara dhakam. thva rājya bhog yānāva
10 con-gulis ras ma juva. gathye dhārasā. thva rājya dhāyā-guli naraka-
bhogava uthyam juyāva con-guli thukā dhakam. āva jin chu yatna
yānāva thva rājya tor-tāva ekāmt banakhaṇḍas cona vane dayiva khe
dhakam manas bhārapāva thva Maṇicūḍa rājān tāutin kvāk-guli sā
pi-kayāva khvāum-guli sā du-ta kayāva jhāsukār tayāva ākāśas tha
15 svasyam bijyātam. thva belas pya-hma pratyekabuddh bhagabāna-
panisen thva rājyā śuddh citt juva lā ma juva lā svaya dhakam ākāśa-
mārganam bvasyana vayāva Maṇicūḍa bijyāk-gū karmaśīrṣas (?)
kavasimolas juta bijyātam. thvanam li Maṇicūḍa rājān julasām thva
pratyekabuddh bhagabānapani svayāva atyamtam harṣamān yānāva
20 thva bhagabān pya-hmasayām caraṇas bhok puyāva namaskār yānāva
uttam āsanas bijyācakāva lā-hāt hājvalapāva bimati yātam. he maharṣe.
ji uparas dayā-karuṇā tayāva thva saṁsāras biṣayabhogabās(anā) tor-
takāva aranyabana-khaṇḍas jita thyanakam bisya bijyāya māl. u-guli
banakhaṇḍas ji ekāmt sukhanam cona vane dhakam bimati yātam.
25 thvanam li pratyekabuddh bhagabānapanisen ājñā dayakaram. he
mahārāj. jipanisen julasām chanata bona yane dhakam vayā khava.
23 A āva jipani cibāl chan kvātuka jova dhakam ājñā dayaku-guli nēnā|va
Maṇicūḍa rājyā manas atyamt harṣamān yānāva āva tini kām yaṁ-
kanam thā-hā vaya data dhakam ras yānāva thva pratyekabuddhapani
30 hmas con cibāl-karṇikā jvānāva conam. thva belas thva pratyekabuddha-
panisen jurasām rājahams bosye vava thyam thva rājyāyāta ākāśa-
mārggas tha-ta yānāva boyakal yanam. thu-guli prakāraṇam boyakāva
Himālayaparbatas thyanakara yanam. thvanam li thva maṁtrijanaloka-
kapanisen julasām Maṇicūḍa rājā ākāśam ākāśam bosye vana-gūli sva-
35 yāva atyamt duḥkha kayāva samastam hāhākār hmayāva kholam. hā
mahārāj hā prabhū hā svāmi hā nāth. chalpor jukva gana bijyāya tyanā.
hā hā jipani-pramukhan lokayā uparas ati karuṇā tayāva bijyāk-hma
chalpolasen jipani vānā tāthāva gana bijyāya tenā. bho prabhu mahārāj.

āva thva rājya sunān bicār yāyiva dhakaṃ. āva chalpol ma dayakaṃ
 jipani gathye coṇe dhakaṃ nānā prakāraṇaṃ bilāp yānaṃ conaṃ.
 thvanaṃ li Maṇicūḍa rājān julasāṃ Himālayaparbatas thyanakāva
 ekāmtas banakhaṇḍas biyyānāva conaṃ. thva ban juyiva gathimṇa
 5 dhālasā. nānā prakārayā simā dasyaṃ coṇ. hanvaṃ nānā prakārayā
 svān-mā-na ulāva coṇ. hanvaṃ nirmmar-gū laṃkha hnānaṃ vava.
 thathimṇa agamya banas thva rājā tayāva pratyekabuddh bhagabāna-
 panisen ājñā dayakaraṃ. bho Maṇicūḍa rājā. āva cha saṃtoṣ jula ma
 khu lā. | gva belasāṃ chanata āpadā juyūva belas ji smaranaṃ yāva 24 B
 10 dhakaṃ. va belas jipani vayāva chanata uddhār yāye thukā. bho rājā.
 chan julasāṃ punarbār thava rājye lu manake ma te dhakaṃ ājñā
 dayakāva thva pratyekabuddh pya-hmaṃ ṛddhiprabhāb pi-kayāva
 ākāśamārggaṇaṃ bisye vanam.

thvanaṃ li Maṇicūḍa rājā juka ekāmt banakhaṇḍas biyyānāva bhita
 15 khā che dayakāva ṛṣīśvarayā bhābas conāva mahā sukhanam biyyāk
 juro. thvanaṃ li Maṇicūḍa rājā julasāṃ thva saṃsār dhāyā-gū biṣava
 sama-tulya bhārapāva thva-guli aranya-banas ekāmt yogadhyān yānāva
 biyyātaṃ. thva belas thva rājāyā prabhāban thva banas coṇ banajamtu
 byāghra bhālu sarppa kisi calā sūkar gu-khicā banajamtu samastasen
 20 mebayāta himsā yāya man ma dayāva meba khañā<va> karuṇā dayāva
 tapasvi thyam nanaṃ. thvanaṃ li thva rājān thu-gu kathanam tapasyā
 yānāva coṇ belas Gautama dhāyā nāma ṛṣīśvar cha-hma thva rājāyā
 thās vayāva thva rājāyā carati svaya dhakaṃ thva rājāyā matis trās
 cāva lā ma cāva lā svaya dhakaṃ thu-guli banas nānā prakārayā bhay
 25 kanāva Maṇicūḍa rājāyā hnevane dhāraṃ. bho mahārāj. thathimṇa agamya
 banas pāsā ma dayakaṃ ekāmt jukaṃ chāy biyyānā. thva banas nānā
 prakārayā bhay dava. hanvaṃ atyamt bhayānak-hma rākṣas cha-hma
 dava. thva rākṣasayā bās coṇ-gu thva thās thukā. thathimṇa thāsas
 conān cha ma gyānā lā. bho rājā. athimṇa rājakul tol-tāva thathimṇa 24 A
 30 jaubanabelas deśatyāg yānāva chāy biyyānā dhakaṃ. bho mahārāj.
 athimṇa aiśvaryya tyāg yānāva thathimṇa nirjan banas duḥkha siyāva
 biyyāta. bho mahārāj. chalpol chu nimittin thathimṇa abasthā yānāva
 śokayā basās biyyānā chāy. chalpolayā chu āpadā jula. bho mahārāj.
 thathimṇa bhayan byākul-ākul jusyam coṇ banakhaṇḍas ekāmt biyyāya
 35 ma te. punarbār thava rājyas biyyānāva mahāsukhan rājyabhog yānāva
 biyyā huni. hnāpāyā thyam prajālok pratipār yānam biyyā huni dhakaṃ
 Gautama ṛṣīśvarayā bhākhā nānāva thva-hma Maṇicūḍa rājān ājñā

dayakaraṃ. bho Gautama munīśvar. chalpolapanisen chu kha hlāta vayā.
 ji julāṃ thva banas yākat julasāṃ chuṃ bhay ma cā dhakaṃ. ji julāṃ
 ekāṃt coṇe-gū jukva ichā jula. he munīśvar. cha(1)polāṃ tapasvi ma
 khu lā. chalpolasen gathye ma siyā. bho ṛṣīśvar. thva saṃsārabhiṣaya-
 5 bāsanā dhayā-gūli roga-byādhiva tulya thukā. bho Gautama. thvaten
 thva rājya-aīśvaryya bhog yāya ji man subhā ma du dhakaṃ dhāva-guli
 nānāva thva Gautama ṛṣin julasāṃ Maṇicūḍa rājāyā suddh citt svayāva
 Maṇicūḍayāta ādara-bhāb yānāva dhālaṃ. bho mahārāj. dhanya dhanya.
 chalpolayā citt khanāva jipani kṛtārtha juya dhuna dhakaṃ dhāyāva
 10 thva ṛṣīśvar thava āśramasaṃ li-hāṃ vanam.

- 25 B thvanam li Maṇicūḍa rājā julasāṃ dhyānāgāras sukhanaṃ bijyā-
 taṃ. thvanam li Sāketa nagalas Subāhu maṃtrin julasāṃ Maṇicūḍa
 rājān caray yānā thya yānā caraṃ carati yānāva conaṃ. thvanam li
 thva Subāhu maṃtrin julasāṃ thva rājyas rājā ma dayakaṃ bal jak
 15 dayāva chu yāya. bairiva gathye juddh yāya dhakaṃ. āva thathya
 coṇān ma jira. Himālayaparbatas vaṇāva Marici ṛṣīśvarayāta asaṃkhyā
 hiranya-subarṇa biyāva Padmottara rājakumār li-phyānā hayāva
 rājyābhiṣek biyāva rājā sālāva thva bairiva juddh yāya dhakaṃ Subāhu
 maṃtriyā manas luyāva koṭi koṭi subarṇa-taṃkā biyāva Marici ṛṣīśva-
 20 rayāke kumār phonakara chotaṃ. thvanam li rā(jā)puruṣapanisen
 julasāṃ Marici ṛṣīśvarayāke koṭi koṭi subarṇa taṃkā biyāva Padmottara
 rājakumār li-phyānāva halaṃ. thvanam li rājapuruṣapanisen rājaku-
 mārayāta julasāṃ siṃhāsanaṃ tayāva rājyābhiṣek bilaṃ. thvate sama-
 staṃ dhunakāva Subāhu maṃtri Buddhisena koṣṭhapāl ādi samasta-
 25 senaṃ rājāyāke bimati yātaṃ. bho Padmottara mahārāj. āva jipanita belā
 bisya bijyā hune. jipani julāṃ baili nāpa yuddh yāyata vane. chalpo-
 layā rājyas baili vayāva ghiray yānāva cona tā-kāraṃ data. āva thva-
 panita nirmūl thana vane. belā prasann jusya bijyā huni dhakaṃ
 dhāyāva thvate maṃtripani bhāṣā nēnāva Padmottara rājān belā bilaṃ.
 25 A 30 | thva belas maṃtripani samastayāṃ sāhuti yānāva asaṃkhyā sainya
 sipāhi munakāva koṭi koṭi śada kisi munakāva bapāyak tayār yānāva
 nānā śastra astra tayār yānāva jvanakāva nānā bādya thātakāva bherī
 puyakāva bhvāti puyakāva hāhākāraśabdanam lāy buyāva Padmottara
 rājā-pramukhaṃ Subāhu maṃtri Buddhisena koṣṭhapār ādin sainya
 35 sipāhi munakāva liva liva tayāva Padmottara rājā rathas bijyānāva
 siṃhanād tayāva bhiṇ bhiṇ sulagna subelā sudinas saṃgrām hnāta
 vanam.

1 munīśvar. 3 °śvi. 4 ṣu. 16 mārīci. 17 rājāk°. 19, 21 mārīci.
 22 °nāba. 36 bhīmṇa bhīmṇa.

- thva belas Hastināpura deśayā Duṣprasaha rājān julasām Padmottara
 rājā saṃgrām hñāta vava svayāva hatāsanam thava sainya sipāhiyā
 hñevane dhāraṃ. bho bho sainyalok. svava svava. hūṃ Padmottarayā
 sainyayā phoj hñānam vala. chapani tayār juva dhakaṃ dhāva-guli
 5 nānāva thva Duṣprasaha rājāyā sainyalok samastasenam śastra astra
 joṇāva tayāl juyāva conam. thva belas ni-hma rājāyā sainyalok ni
 pakṣam nāpa lānāva mahākallolan yuddh julam. thva belas thva
 durmati rājāyā sainyayāta Padmottara rājāyā sainyalokan julasām
 cha-hma cha-hma joṇāva bhūmis catāk vānāva bilam. thva svayāva
 10 Duṣprasaha rājāyā atyaṃt krodh juyāva vā kaṭaṭaṭam hñeyāva hyā-
 umk mi-khā kanā calā-bathānas byāghra du-bvānam vayā thyaṃ du-
 bvānam valam. thva belas thva Duṣprasaha rājā du-bvānam vava-guli
 svayāva Padmottara | rājān julasām rathan kvā-hām bijyānāva Duṣ- 26 B
 prasaha rājāva Padmottara rājāva ni-hmasayā thithiṃ mahā juddh
 15 julam. thva-guli prakāraṃ rājā ni-hmayā thithiṃ aghor juddh juva
 Subāhu maṃtri Buddhisena koṣṭhapār thvapani atyaṃt krodh juyāva
 vā kaṭaṭaṭam hñeyāva hyāuk mi-khā kanāva bvānam valam. thva maṃ-
 tripani bvāna vala svayāva thva Duṣprasaha rājān Padmottara rājāva
 juddh ma yāsyam thava sainyayā phojan li cilāva vanam. thva belas
 20 Subāhu maṃtri Buddhisena koṣṭhapār ādin sainyalok samastasenam
 pāl lācakaṃ lāy buyāva kisi-bathānas siṃh du-bvāk thyaṃ Duṣprasaha
 rājāyā sainya du-bvātam. thva belas lāk lāk jvānāva mol sok phyānāva
 lā-hā tuti dhyānāva bilam. thvanam li kisi-bathānas siṃh du-bvāyu
 belas kisi-cāta kva-hām kva-hām hālāva bise vana thyaṃ thva Duṣ-
 25 prasaha rājāyā sainya bisye vanam. thvanam li Padmottara rājān jula-
 sām thva Duṣprasaha rājāyāta liṇāva choyāva thava misān thavataṃ
 lākāva sainyalokan licakāva rathas bijyānāva thava desasam li-hām
 bijyātam. prajālokeyāta pratipāl yānāva mahā ānandanam li-hā bijyā-
 tam. rājya-bhog yāna bijyāk julam.
 30 thva belas thva rājāpani mahā aghor <juddh> juva-gulin thva prthibī-
 maṇḍal kāmpanān julam. thvanam li Amarāpuris coṇ-hma debarāj
 Indran julasām thva prthibī kām juva svayāva u-guli svayāva manas
 kāmpanān juyāva Dharmma dhayā-hma debaputrayāta sar-tāva ājñā 26 A
 dayakaram. bho Dharmma debaputra. cha matyamaṇḍalas vaṇāva
 35 Himālayaparbatas tapasyā yānam coṇ-hma Manicūḍa rājāyā parikṣā
 sval huni. bho debaputra. chan julasām thva Himālayaparbatayā jvalas

1, 5, 10, 12, 13, 18, 21, 24, 26 dupra°. 5, 20 °stamse°. 22 T: lok.
 24 kvaham kvaham. 27 °āba. 35 pari°. 36 Immediately after
 huni follows: chan julasām himālayaparbatas bho deba°.

- vanāva Maṇicūḍayā kalāt Padmābati julasām Marici ṛṣiyā nitya-
karmayāta svān thvaya dhakam vayīva. thva belas Padmābatīyāta ba-
lātkāraṇam jonāva Maṇicūḍayā hñevane tayāva sāsti yāva dhakam
dhāyāva thvate debarājā Indrayā ājñā nānāva thva debaputran tathā-
5 stu tathāstu dhakam dhāyāva Himālayaparbatas vanāva byādhārūp
juyāva dhararapāva Marici ṛṣiyā āśramas valam. gu-guli prakāraṇam
thva byādhā vala dhālasā. dhanu balā jonāva dhanuṣ tāṃ chāyāva
bāk ma kalanam svayāva jhuruphis* tayāva Indrayā ājñān atyaṃt
komalaśarir juyāva coṇ Padmābatī haraṇ yāva dhakam tayār juyāva
10 coṇam. thva belas Padmābatī rānin julasām Marici ṛṣīvarayā nitya-
pūjā yāyata svān thvaya dhakam thva Himālayaparbatayā kos coṃ-gū
ujhānas nānā prakārayā svān thvayāva julam. thva belas thva byā-
dhān khanāva hatāhatāsanam thva Padmābatīyā thās vanāva Padmāba-
tiyā cas jhāminaka jonāva lutu luyāva Maṇicūḍa rājā tapasyā yānam
15 con thās samdhis thyanakala yanam. thvanam li Padmābatī rāni jula-
sām | thalāyamānanam jyānāva hā hā āva ji phuṭakā dhakam hāhākār
hmayāva thava svāmi Maṇicūḍa rājā lu manakāva svāmi tu hmayāva
bilāpayā-gū śabdan bisābdanam banam nāyam thvaka thvaka kholam.
hā nāth hā nāth hā prabhu hā prabhu hā svāmi hā svāmi. jita julasām
20 byāghraṇam jvanā thyam jonāva tala. thathimṇa abasthā juva belas
jita sunānam rakṣā yāk ma du. hā prabhu svāmi. ji julam mahā abhāgini.
nāth dayāva conasām anāth nāth ma dayakam coṇā-hma. he prabhū
Maṇicūḍa. ji julam nāth ma dayāva khun khuyā yanaku-hma thyam ji
jula. hā hā gathimṇa duḥkha siya māl. hā hā daiban gathya śāsti yāva
25 yavo khe. hā hā ji svāmi gana biyyātam. satvapraṇi khanāva karuṇā-
dayāvaṃt juyāva biyyāk-hma hā svāmi. chalpol-thim-hma Maṇicūḍa
rājāyā kalāt juyāva coṇā-hma jithim jāta-hmayām thathimṇa abasthā
sunānam tāraye yāyīva. hā karuṇātmā juyāva biyyāk-hma hā svāmi.
chalpol-thim-hma rājāyā bhāryyā juyāva thathimjāta-hma byādhāyā
30 basās coṇāva thathimṇa duḥkha siyāva coṇā. bho prabhū mahārāj.
jita rakṣā yāsyam biyyā huni dhakam karuṇā cāyāpuk bilāp yātam.
thvanam li thva Himālayaparbatas tapasyā yānam biyyāk-hma svāmi
Maṇicūḍa rājān julasām Padmābatī rānin thava nām tu kāyāva bilāp
yāk-gū nānāva śabda tāyāva karuṇā-pvāpal juyāva nugal ma chināva
27 A 35 bilāpasvar nānye ma phayāva mananam bhārapa|ram. thvanam li
thva rājān siyakaram. thva birāpaśabda jā mebayā ma khu dhakam
hatāhatāsanam thva banas hitu hilāva svala julam. thvanam li rājāyā

1, 6, 10 mārīci.	13 śanā°.	14 °nāba.	23 śun.	23 śuyā.	24 sā°.
25 yayo.	25 śe.	25 śan°.	33 thaba.	36 śu.	

nanāva śāp biyū-gūyā bhayan gyānāva hatāhatāsanam Padmābatiyāta
 tol-tāva bisye vanam. thvanam li thva Padmābatī debī byādhāyā
 bhay mocan juyāva thva Padmābatī debin julasām thava svāmi Maṇi-
 cūdayā khvāl tāutinim mi-khā li ma kāsyam svayāva thava śarir da-
 5 kvanam svāmī Maṇicūdayā caranas bhok-puyāva atyamt śok kayāva
 biśabda-biśabdanam kholam. thvanam li Maṇicūda rājān julasām thva
 Padmābatī khova-gū śabda nanāva nene ma phayāva Padmābatiyā
 śariras thava lā-hātanam phayāva bharosā biyāva ājñā dayakaram. he
 bhadre Padmābatī. chan āmathye bilāp yāye ma te. āva chu yāya. thva
 10 samsāras janma juyāva cokvam sakalem thava ma-tenā julasām priya
 julasām apriya julasām cha-hnu ma khu cha-hnu abasyanam tor-tāva
 vane māl. bho Padmābatī. thva samsāras bās yānam con lokapani sama-
 stayām punarbār hanam janma kāra vane māl. punarbār jyāth juya
 māl. punarbār byādhin kayam māl. punarbār mṛtyu juyam māl. nānā
 15 prakārayā duḥkha nayam mār. śoka-samtāp svayam māl. thathimṇa
 satvasamsār svayāva thathimṇa aiśvaryya tol-tāva rājyam tor-tā<va>
 chanata tor-tāva satvapraṇī uddhār yāya nimittin tapobanas bās yānam
 conā dhakam ājñā dayakaram.

thathya Padmābativa Maṇicūdavo ni-hmasayām thithim kha hlānāva
 20 con belas kāmādhātubhubanayā īśvar Duḥkhī nāma Māra cha-hma
 29 B Maṇicūdayāta kāmas du phiya dhakam thamanam manuṣyayā rūp
 juyāva Maṇicūdayā thās vayāva dhāram. he Maṇicūda. thva-thathimṇa
 rūpa-jaubanan samjukta juva-hma Padmābatiyāta thathimṇa duḥkha
 yānāva kaṣṭ yānāva chalpolasen chu svayā bijyānā. thva Padmābatiyā
 25 uparas māyā-sneh tayāva duḥkha mocan yāya nimittis chalpol tha-
 thimṇa banakhaṇḍas bijyāya mu mvār. thva Padmābativa nāpam
 conāva Sāketa-nagar bijyānāva hnāpāyā thyam rājya bhog yānāva
 Padmāvativa nāpam sukham ratikriḍā yānāva mahā ānandanam bijyā
 huni. bho Maṇicūda. thvaten thukā chalpol tatkāraṇam svarggas bās
 30 lāyiva dhakam dhāva-guli nanāva thva Maṇicūdayā manas bhārapu.
 aho āścaryya. thva su khava. gva-hma khava. jita helā yāyeta vava.
 bhūt lā manuṣya lā dhakam. thva jā jita Māla thukā vala. ji thathimṇa
 tapobrat bighna yāyata vala dhakam siyāva thva Maṇicūdan dhāram.
 he Māra. chan gathya ma siyām. bodhisatva dhāyā-hman satvasamsār
 35 uddhār yāye kāraṇas koṭi koṭi pramān duṣkar karma yāyūva. thathim-
 hma jita chan moh yāya ichā yānāva valam. he Māra. chan jita mohas
 du phiya phayiva ma khu. debalok daityalok chanata pakṣ juyāva vala-

- manas bhāraparam. jin julasām tā-kār dato kalpanā yānā juyā. thva
 ji śariranam mebayā śarīrayāta rakṣā yāya dhakam ji juyā. āva thaniyā
 dinas thva hārāva coṇ-hmayā jib samśay jura. āva thva-gūli samkaṣṭ
 jin tāranā yāya bhārapāva thva rājān julasām tava śabdan hatakāva
 5 chotaṃ. jñāya ma te. jñāya ma te. chanata rakṣā yāyu-hma ji vaya
 dhuna dhakam bharosā biyāva chotaṃ. thvate svar nānāva thva byā-
 dhāyā bhayan jñānāva coṇ-hma Padmābatīn julasām thava svāmi
 Maṇicūḍa rājā svayāva hmas laṃkhan lunā thyam śītāṃg juyāva manas
 bhāraparam. aho āścaryya. svava svava. duḥkhan kṣīn juyāva con-pani
 10 khanāva debalokapanisen karuṇā tayāva duḥkha mocaku thyam jita ati
 duḥkha juyā con belas mahā karuṇātmā ji svāminam ji uparas karu-
 ṇādrṣṭinam svayāva biyāta dhakam mananam bhārapāva kebalya
 duḥkha-pvāpal juva hṛday juyāva mi-khās khvabi-pvāpal yānāva svar
 khā-khā tucakāva lā-hāt hājvalapāva thava svāmi Maṇicūḍayā hnevane
 15 bvām bvām vaṇāva mahā karuṇān bimati yātaṃ. bho prabhu svāmi.
 chalpolayā dāsī juyāva coṇ-hma jita rakṣā yāya biyāya māl. bho
 nāth. chalpolayā manorath pūrṇa yānāva chalpolasen gu-guli ājñā daya-
 |kasyam biyāta va-guli yānāva conā-hma jita thathimṇa bhayanam 28 B
 samyukta juva abasthā rāto. bho prabhu svāmi. paramtu chalpolasen ji
 20 lā-hāt jvaṇāva kanyā dān yānā belas chalpolasen pratijñā yānāva biyāk.
 gathya dhārasā. ji julasām Padmābatī ma dayakam kṣaṇamātra khu-hnu
 thva prāṇ sthir juyū ma khu dhakam ājñā dayakāva biyātaṃ. āva
 thaniyā dinas thva pratijñā lol manakāva biyāta. bho prabhū svāmi.
 thvaten thathim belas banāmtaras biyāya mu mvār. jhijis rājyas bi-
 25 jyānāva hnāpāyā thyam rāj(y)abhog yānāva jita uddhār yāya biyā
 huni. bho svāmi. thaniyā dinas kṣatriya juyāva biyāk-hma thathim-
 hma chalpol-thim-hmayā kanyā ji-thimṇa-hmayāta thathimṇa byādhān
 śāsti yātakāva coṇe māl dhakam nānā mātthanam bilāp yānāva conam.
 thvanam li thva Maṇicūḍa rājān julasām thva karuṇā cāyāpuk bilāp
 30 yānam coṇ-hma Padmābatīyā uparas atyamt karuṇā tayāva thva
 byādhāyāta sar-tāva ājñā dayakaram. he bhadramukh he byādhā. thva
 Padmābatī misāyāta haraṇ yānā-gū jā byarth. chān dhārasā. thva misā
 julam Kāśyapagotra Marici ṛṣīśvarayā dāsī thukā. thvaten thva ṛṣīśvaran
 siranās chanata abhiśāp biyuva. thva ṛṣiyā sāpanam cha thathyam
 35 bhasma juyūva. thvaten thva ṛṣīśvaran ma sivam hnā āma misāyātaṃ
 tol-tāva bisyem huni dhakam dhāyāva thvate Maṇicūḍayā | bhākhā 28 A

3 śamsay.	5 ji ji.	8 T: junā.	8 śītāṃg.	11 dukha.	18 kusyam.
19 sayukta.	20 kaṃnyā°.	21 ṣu-.	22 ṣu.	27 kaṃnyā.	28 sā°.
33 mārīci.	34 °śrāp.	34 ṛṣiyā.	34 śrāp°.	36 dhay°.	

sām jita mohas <du phiya ma phayiva dhakaṃ dhāyāva thvate Maṇi-
 cūḍayā bhākhā ṇanāva Māraṇ Maṇicūḍayāta mohas> du phiya ma
 phayāva ananam aṃtardhyān juyāva bisye vanam. thvanam li Maṇi-
 cūḍa rājā julasām Duḥkhī nāma Māla bisye vana svayāva punarbār
 5 Padmābatīyāta ājñā dayakaram. he bhadramukh Padmābatī. | chan 29 A
 chāy śok yānā. tā-kār honā conasām cha-hnuyā dinas bijog juya māl.
 thva saṃsāras manuṣya janma juyāva coṇ-gu kṣaṇamātra thukā.
 tā-kālam mvāya ma du. sakalyam cha-hnuyā dinas thva putra thva
 dārā thva bū thva che thva mām thva babu thvate ityādi tor-te māl.
 10 thvaten he Padmābatī chao jio bijog jula dhakaṃ śok-duḥkha kāya ma
 te. Marici ṛṣīśvarayā thās onāva vaspolayā sebā yānāva con huni.
 vaspolasen chanata uddhār yāyi thukā dhakaṃ manabodh biyāva thva
 Padmābatī Marici ṛṣiyā āśramas chotam. thvanam li Padmābatīn thao
 svāmiyā caranas bhok puyāva mi-khās khvabi tayāva khoyā khvār
 15 yānāva bāraṃbār jhāsukār tayāva svāmī mahārājyā khvāl tu svayāva
 bimati yātam. bho prabhū svāmī mahārāj. chalpol julam satvapraṇīyā
 uparas karuṇā tayāva bijyāk-hma thathimṇa bedanā-kaṣṭ juva-gūli
 svayāo ji uparas gathya karuṇā ma data. bho prabhū svāmī. hā hā ji
 abhāgi-dhāyā-hma ji khava. hāy hāy daiban gathimṇa śāsti yāya yava
 20 kham. bho nāth. chalpolava jiva bijog juyu nimittin thva prāṇ agnis
 du bvānāva thva prāṇ tol-te ichā jula dhakaṃ dhāyāva bāraṃbār
 li svayāva atyaṃtam duḥkha kāyāva mahā kaṣṭanam Marici ṛṣīśvarayā
 āśramas thyanakara vanāva svar khā-khā tucakāva thava svāmiyā
 br̥ttāmt Marici ṛṣiyā hnevane | bimati yātam. thva Padmābatīn tha- 30 B
 25 thimṇa karuṇābacananam bimati yāk-gu ṇanāva thva Marici ṛṣīśvarayā
 karuṇā utpatti julam. thvanam li Marici ṛṣīśvaran ājñā dayakaram.
 bho Padmābatī. cha khanāva ji ati karuṇā cāya dhuna. āva chanata
 belā biya. cha thao rājyes huni. thava rājya onāva putra Pad-
 mottarao nāpam con huni dhakaṃ dhāyāva Padmābatī rānīn jula-
 30 sām ananam ākāśas tha boyakāva Śāketa-nagaras choyāo haram.
 thvanam li Padmābatī thava deśas thyanakāva thava putra Padmottara-
 pramukham aṃtapurayā paribār nāpa lānāva mahā ānandanam aiś-
 varyya bhog yānāva conam.
 thathimṇa abasalas Ajudhyā nagarayā Duṣprasaha rājyā rājyas
 35 mahā mārirog juyāva asaṃkhya lok mṛtyu julam. thva belas yānā

1-2 T inserts: du phiya ma phayivo dhakaṃ māraṇa ṇanāwo M. rājā mohasa.
 3 anamnam. 3 banam. 4 julasamnam. 4 āba. 5 padmābatī
 davadava. 11 māricī. 11 oṣpo°. 12 vaṣpo°. 13 māricī.
 13 ṛṣiyā. 13 °maś. 19 sē°. 22, 24, 25, 26 māricī. 25 °bacanananam.
 30 śāketa. 32 rānyāva. 34 dupra°.

yānā upakāraṇaṃ ma jiyāva Maṇicūḍa rājāyā śiromaṇi silāva kayā
 laṃkhaṇaṃ hāyāva tvanakāva biya mār dhakaṃ maṇik phoṇeyā
 kāraṇas nā-hma brāhmaṇapani Maṇicūḍa rājāyāke dūt chotaṃ. thvaṇaṃ
 li thva dūt brāhmaṇ nā-hmaṃ Maṇicūḍa rājāyāke maṇi phoṇe dhaka
 5 vanāṃ. vavaṃ vavaṃ Himālayaparbatas thyana. thva thāyas Maṇicūḍa
 rājā mārāo julāṃ. thva belas Maṇicūḍa rājā biyāk-gū thāyas thyanaṃ.
 thva thāyas Maṇicūḍa rājā julasāṃ Padmābatī li phināva (?) meba
 30 A thās biyānāva jin julasāṃ thva śarīr mebayāta dān biyāva gva | beras
 dānapāramitānaṃ pūrṇa yāya phayiva dhakaṃ manan bhārapāva
 10 āva thathya ma khuta. ji jurāṃ dān yāyas tanman jula. dān kāyakā
 dhaka suṃ vava du lā kha dhakaṃ sakabhaṇaṃ sola julāṃ. thva beras
 thva nā-hma brāhmaṇ vava-guli yānaṃ khaṇaṃ. thva svayāva
 manas haṣṣamān yānāva thva brāhmaṇapanita la svaḷa vanāva nānā
 haṣṣ yānāva kha hlānāva thava āśramas coṇaṃ hayāva banayā phal
 15 mūl ādinaṃ pāhanā yānāva thva Maṇicūḍa rājān ājñā dayakaraṃ.
 bho brāhmaṇapani. thathimṇa agocar thāyas chapani gathya vayā.
 chu kāraṇas vayā. thvate rājāyā ājñā nēnāva thva brāhmaṇapanisen
 dhālaṃ. bho mahārājā. mebatā kāraṇas jipani oyā ma khu. chu dhārasā.
 jipani Duṣprasaha rājāyā rājyas mahā mārīrog utpatti jurāṃ. thva
 20 rogan kayāva asaṃkha mahājanapani mṛtyu jula. bho mahārāj.
 thvaten thva Duṣprasaha rājāyā rājyas sakabhinaṃ upadṛab sāt yāya
 kāraṇas chalpolayā śiromaṇi phoṇe dhakaṃ oyā. chalpolasen thva
 satvaprāṇiyā jīb dān biyayā nimittin thava śiras coṇ-gu maṇi dān
 bisyaṃ prasann juya mār. bho mahārāj. chalpol dhārasā mahā dātā
 25 puṇyātmā mahā tyāgi satvaprāṇiyā kāraṇas karuṇā-kṛpā tayāo biyāk-
 hma chalpol hanaṃ daśadigaṣaṃ nām daṇāo biyāk-hma chalpol
 thathimṇa-hma chalpolasen jipanike dayā tayāva tatkāraṇaṃ maṇi
 31 B dān yāsaṃ biḷjyā huni. bilāmbh yāsyāṃ biḷjyā ma te. jipani vayā
 kārya sūphalya yāsyāṃ biḷjyā huni. jipansen julasāṃ thva-guri śiromaṇi
 30 jonāva tatkāraṇaṃ Duṣprasaha rājāyā rājyas vaṇāva thva śiromaṇi
 laṃkhaṇa silāva thva laṃkhaṇaṃ rājyas sakabhinaṃ hāyāva biya
 thvaten sarbalog sāt yānāva juyuva dhakaṃ dhāyāva Maṇicūḍa
 rājān tā-kāraṃ dato ichā yānāva tayā manorath pūrṇa yāya oo-piṃ
 brāhmaṇapanisyeṇ dhāva-gūli nānā-mātranaṃ thva brāhmaṇapanike
 35 atyaṃt prem bhārapāva manas ciṃtaraparaṃ. aho āścaryya. dhanya
 dhanya. ji bhāgya jin julasāṃ. cha-hma satvaprāṇiyā kāraṇas thva

7 bi phi°.	9 manaṇ.	10 ṣuta.	17 °nas.	18 ṣu.
19, 21, 30 dupra°.	21 rājya.	21 sāt.	25 mähā.	27 °thi-hma.
31 śi°.	33 yāyayāṃ.			

- śarīras dayāo cokva lā hi dāk paryamtaṃ dān biyā. āo thulimachi satva-
prāṇiyā kāraṇas thva śiromaṇi mātra chāy dān ma biya. samyak-
saṃbodhiññān bāṃchā yānāo thva maṇi brāhmaṇapanita dān biya
dhakaṃ bhārapāva Maṇicūḍa rājān thva brāhmaṇapanita sal-tāva bha-
5 rosā biyāva ājñā dayakaraṃ. bho brāhmaṇapani. thaniyā dinas chapani
Duṣprasaha rājāyā manorath jin śiromaṇi dān biyāva pūrṇa yānāva
biya. chapani kāryya siddh yānāo biya. thaniyā dinas thva asār śarīran
sār bastuk lāya. thaniyā dinas satvapraṇiyā uparas upasarga-roḡ śānt
yāya kāraṇas thva śiromaṇi dān biyāva dānapāramitāṃ pūrṇa yāya.
10 thaniyā dinaḡs mārāgan kaṃpamān juyake. thaniyā dinas saṃsārāsa- 31 A
mudrayāken pār vane. thaniyā dinas saṃbodhiññān ji samīpas thyanake.
hanam satvapraṇiyā kāraṇas thva śarīr tor-te jula. jin julasāṃ hnāpāṃ ni-
syam prārthanā yānam conā-guli thaniyā dinasam pūrṇa yāya. jin julasāṃ
thva śir phāyāva maṇikayā hā sva-kacā dasyam con-gū asaṃkhya guṇan
15 saṃjukta juyāo con-gū maṇik hām-thapu liṇāva jita kaṣṭ julasāṃ phakva
dhairya yānāo prāṇijanayā kāraṇas thva jības hit yānāva maṇi dān biya
dhakaṃ dhāyāva Maṇicūḍa rājān julasāṃ tatkāraṇam subarṇayā kalaś
kāyāva thva nā-hma brāhmaṇapani hñevane ājñā dayakaraṃ. bho
brāhmaṇa-ju-pani. chapanisen jin tā-kālam dato kalp yānam conā ji
20 manorath pūrṇa yā<ya>ta vara. dhanya dhanya chapani. jin julasāṃ
satvapraṇiyā kāraṇas thava jīv dān yāya. thva dān yānāyā puṇyanam
rājya-aīśvaryya rāya kāmunaṇam ma khu. mahā bhogī juya kāmunaṇam
ma khu. svargas janma kāyāva ānaṃdanam coṇe kāmunaṇam ma khu.
dān yānāyā puṇyanam trāyatrimśā-bhubanas rājya yānāo debarāj
25 Indra juya bāṃchān ma khu. mahā bhūbanayā svāmi Brahmā juya
kāmunaṇam ma khu. hanam cakrabartti rājā juyāva thva prthibīmaṃ-
dalarājyayā kāmunaṇ ma khu. thva dānayā prabhābanam jin julasāṃ
anuttarasamyaksaṃbodhiññān lānāva mokṣ ma lāk-hmayāta mokṣ lāke
phaya māl. hanam rogaṇam kayāo con-panita roḡ śānt yāya phaya
30 māl. hanam gati ma lānāo con-panita gati lākā choya phaya māḡl dha- 32 B
kam. hanam jinam thva pratijñā yānā-gū satyanam sāphalya juya māl.
hanam Duṣprasaha rājāyā rājyas prajālok badhay juya māl. hanam
jin saṃkalp yānā-guli pūrṇa juyakāo bodhiññān nanānam lāya māl
dhakaṃ dhāyāva thva Maṇicūḍa rājān julasāṃ brāhmaṇapani lā-hātis
35 laṃkha-dhārā hāyakāva saṃkalp yātam.
thvate prakāraṇam Maṇicūḍa rājān julasāṃ thava śiromaṇi-saṃkalp
yāstunum thva prthibīmaṃdal khu-ta prakāraṇam kaṃpamān julam.

hanam thva Jambūdvipas sakabhanam ākur-byākur juyāva andhakār
juyāva varam. hanam candra sūryayā tej ma dayā<va> vanam. daśa-
diśāyā bhāgasam ulok boram. hanam diśāpatim mi cholam. hanam
ākāśamārganam debalokapanisen dumdubhi bādya thānāva haram.

5 hanam nadis lamkha hnān ma vase conam. hanam svān-mās svān
hāyāva varam. sisāphal-mās sisā-phal hāyāva varam. hanam thva banas
con-pani mrg ādim jhamgal-paṃchi trāhimānanam jñānāva banas
ukhye thukhye bise julam. hanam thva Jambūdvipas coṇ manuṣyaloka-
panisen bhūmīs va cova thva cova ma dayaka coyāva manas o bhārapya

10 thva bhārapya ma siyāva tā-kār dato thyam nānakāva conam. hanam
thva Himālayaparbatas bās yānam con yakṣalokapani gamdharbapani
kinnaralokapani thvapani sakaralokayām tava-cokan duḥkha-śokan
kayāva biśabda-biśabdaṃ hālāva bilāp yātam. gu-gū prakāraṇam
bilāp yānam con dhālasā. hā hā kaṣṭ hā hā kaṣṭ. thaniyā dinas anek

32 A 15 guṇ utpatti | juyāva coṇ-hma mahā karuṇātmā-hma satvapraṇīyā
uparas karuṇā-kṛpā dasyam coṇ-hma rājādhīrāj mahārājā Maṇicūḍa
rājā thaniyā dinas mṛtyu juyu thye con dhaka hāhākāran khoyāva
haram. hanam ākāśamārgas Śakra-Brahma-lokapār-pramukhan koṭān-
koṭi debalokapanisen Maṇicūḍa rājān ati bhayānak duṣkar aghor karmma
20 yāya tyan-gū svayāva coṇ dhakam gol muṇāva conam.

thva belas Maṇicūḍa rājān julasam thva brāhmaṇapani lā-hātis
lamkha-dhārā hāyakāva ājñā dayakaram. he brāhmaṇ. chapanisen
neva. thva ji śilas coṇ maṇikayā hān jinū ni-khyam diṇāva coṇ cha
kacā-hā vasporas diṇāva coṇ thathya coṇasam jin kaṣṭ ma yānā thva
25 ji kapār phāyāo thva maṇi hām-thapu loc-phyānāva ji-guli lā-hātas
tayāva biva. jin julasam chapanita bodhijñān lāya kāraṇas dān biya.
bho brāhmaṇapani. āva bilambh yāya ma te. tatkāraṇam ji-gu kapār
phāyā. chimisenam tu maṇi liṇāva kāva dhakam ājñā dayakāva thva
Maṇicūḍa rājān julasam satvapraṇīyā uparas karuṇā-citt tayāva atyamt

30 nirmal juyāva coṇ loham-phātas bijyānāva pūrba samṃmukh yānāva hma
tap svānāva thava hmas dakva bal pi kayāva puli ni-goḍayā dathus
mana ditakāva lā-hāt ni-pānam jyonu ni-khyam phayāva śamkh puya
belas hmuthu evāmukāva thyam hmuthu evāmukāva phakva dhīraj
33 B yānāva punarbār ājñā dayaka|ram. he brāhmaṇa-ju-pani. bilamb yāya
35 ma te. tatkāraṇam bighna ma dayakam maṇi liṇāva kāva. jin julasam
citt dṛddh yānāva coṇ dhakam dhāyāva manan bodhijñān prārthanā
yānāo mi-khā ni-pāmti miyāva sumukam bijyātam. thvanam li thva

nā-hma brāhmaṇapanisen julasāṃ thva mahātmā juyāva coṇ-hma rājāyā kapāras prahār yāya bāṃchā yānāva atyaṃt cākanakāva tayā-gū ati jayāva coṇ-gū karti kāyāva rājāyāta cāk ulāva conaṃ.

thathye coṇ belas thva-guli āsramas bās yānaṃ coṇ-hma banadeba-
 5 tāpani oyāo Maṇicūḍa rājān thathimṇa duṣkar karmma yāya tyana-gū svayāva hanaṃ badhak brāhmaṇapanisen julasāṃ thathimṇa komala-
 śarir juyāva coṇ-hma bijyāk-hma Maṇicūḍa rājāyāta prahār yāya tayār juyāo con-pani svayāva banadebatān thu-guli duḥkha sah yāya
 ma phayāva brāhmaṇapani hñevaṇe dhāraṃ. he brāhmaṇapani. hā hā
 10 kaṣṭ hā hā kaṣṭ. thaniyā dinas chapanisen chāy pāpakarmma yāya tyana. thva rājā julam ati karuṇātmā satvapraṇi khanāva dayā dāva-
 hma thathim-hma rājāyāta kāraṃ ma dayakaṃ gathya prahār yāya tenā dhakaṃ banadebatānaṃ dhāva-gu nānāva Maṇicūḍa rājān bana-
 debatāyāta ājñā dayakaraṃ. he banadebatā. chan āma hlākvaṃ byarth.
 15 he debatā. chan julasāṃ thva jācakapanita gane ma te. jin bodhiññān lāya-guli kāryya syanake ma te. hnāpāṃ jin śaril dān yānā belasam chan dān bighna yāya tena. āo chan ji-gu jyā|s bighna yāya tena. 33 A
 he debatā. ji-gūli kāryas bighna ma yātasā jita thathyaṃ bodhiññān lāya. he banadebatā. jin julasāṃ lakṣ lakṣ pramānan thva śarir tyāg
 20 yānā cone dhuno. sunānaṃ gva-hmasenaṃ bighna yāta ma du. thvaten chan gathye gathye thva dān bighna yāta athya athya bodhiññān tāpā juva. gathya gathya chan thva dān bighna ma yāta athya athya bodhi-
 jñān samīpas cona oio dhakaṃ thvaten chan thva dānakāryas gane dhāya ma te dhakaṃ dhāo-guli nēnāva banadebatān thva rājāyāta
 25 tava-dhan parākram khao dhakaṃ siyāo Maṇicūḍa rājāyā samīpas sumuka conaṃ. thvanaṃ li rājān julasāṃ thva brāhmaṇapani hñevaṇe ājñā dayakaraṃ. bho brāhmaṇ. thana vāyo. tatkāraṇaṃ ji śir phāyāo thva maṇiratna liṇāva kāva dhakaṃ bāraṃbār ājñā dayakasyaṃ li thva brāhmaṇapani ati ji-hlāk juyāva Maṇicūḍa rājāyā kapāras ati jayāva
 30 con śastranaṃ prahār yātaṃ. thvanaṃ li thva mahātmā Maṇicūḍa rājān julasāṃ atyaṃt chānāva con śastranaṃ thava kapāras phāyakāva atyaṃt bedanā juyāva kaṣṭ juyāo vā ku chināva phakva dhīrya yānāva thva brāhmaṇapani uparas dayā-citt tayāva sumukaṃ conaṃ. thva brāhmaṇapanisen julasāṃ punarbār krodha-citt pi kayāva ati kvācu-gū
 35 lvaṃham-phātas cūlāva thva rājāyā kapāras karttinaṃ phālaṃ. thva belas thva rājāyā chelan tava-cotan hi-bāl hyāna olaṃ.

thvanaṃ li | ākāśamārgas bijyāk-pani debalokapanisen julasāṃ thva 34 B
 karuṇā-bhāb ma du-hma paralok bicār ma yāk-hma brāhmaṇapanisen

2 phāya. 2 °kāba. 4 °maś. 5 °thimna. 22 yūva. 27 śalil (for śir).

- thva-guli prakāran rājāyā śiras tava-cotan bedanā juyaka kapār phāo-
guli svayāva debalokapanisen julasām thva-guli bedanā sah yāya ma
phayāva bisabda-bisabdanam khoyāva haram. thvanam li thva Mañi-
cūḍa rājān julasām atyaṃt bedanā-kaṣṭ juyāva manan bhāraparam.
5 ji julasām thathye bedanā-kaṣṭ julasām dhiryā-bar utpatti juyāva
thava duḥkha julasām meba uddhār juya māl. hanam narakas padala-
pāva duḥkha siyāva con-pani narakan thā-hā vayāva mokṣapad lāya
mā dhakam samasta satvapraṇīyā uparas karuṇān bhay phāyakāva
thao jib ātmātyāg yānāyā puṇyayā prabhāban anuttarajñān lāya
10 phaya māl dhakam pratijñā yātam. ati bedanā bisyam tayā thao nuga-
layāta thamanam bharosā biyāva dhāram. bho hrday. chan julasām
thava-gū lā hi dān biyāva mebayā prāṇ lakṣā yāya dhakam tā-kār
dato prārthanā yāk. thaniyā dinas chan manobāṃchā pūrṇa jula.
bho hrday. thvaten chan julasām jita tol-tāva vaṇe dhāya ma te. bho
15 hrday. jin julasām satvapraṇīyā kāraṇas ji yākatan duḥkha siya tha-
thimṇa. deb daitya manuṣya ādin suyā thva-guli duḥkha ma juya māl
dhakam thuti jak dhāyā mātran Mañicūḍa rājāyā thathimṇa tibra
34 A bedanā śāṃt juraṃ. hanam gathya gathya thva niḥrdayā brāhmaṇa-
panisen rājāyā śarīras śastran prahār yātam athye athye thva rājān thva
20 brāhmaṇapani uparas Duṣprasaha rājā-pramukham thvayā prajāloka-
pani uparas kṣamā utpatti yāta. thvanam li thathimṇa prakāran
duḥkha-kaṣṭ biyānam kṣamādhāri juva svayāva thva brāhmaṇapani
thithim cimi-sa boham boham jāyāva ati āścaryya cāyāo conam. thva-
nam li thva nā-hma brāhmaṇapanisen julasām Mañicūḍa rājāyā kapār
25 phāyāo taba-cotanam hi-dhār pi-hām oyāva hmaṃ nāpaṃ hyāuk hin
kikāva thva rājāyā śiras conāva con maṇik goḍā hām-thapu liṇāva
kālam. gu-gū Himālayaparbata Mañicūḍa rājāyā śiromani loc phyā-
nāva kāra-guli loham-phātan utpatti juyam vava-gū hi-dhār lamkha-
dhār nāpa jyānāva nadī juyāo thaniyā adyāpis Mañirohiṇī nadī dha-
30 kam prakhyāṃti juyāva conam hñānam oyāva conam.
- Mañicūḍa rājān julasām thao śiras thva brāhmaṇapanisen śastran
prahār yāk-gū bedanān pīḍā-kaṣṭ juyāva mṛtyu juyū thyaṃ conasām
phakva dhīrya-bal pi kayāva mananam bodhijñān ciptarapāva sumukam
bijyātam. thvanam li Mañicūḍa rājān julasām thava śarīras pīḍā juva-gū
35 gaṃtāy ma yāsyam hatāsanam thva Jamadūt-svarūp brāhmaṇapani
hñavane ājñā dayakaram. he brāhmaṇapani. chalpolapanisen ji prāṇ
35 B pi-hām ma vavam jin julasām thava lā-hātan chalpolapaniṭa dān

6-7 °rapāva.	20 dupra°.	22 juba.	23 bohamn.	24 °paṇi°.
27 mañicūḍaparbata.	29 rohiṇi.	30 oyāba.	33 cipttar°.	36 °bane.

- biyāva cittasantoṣ yāya dhakaṃ rājān ājñā dayaku-gū nanāva thva
brāhmaṇapanisen julasāṃ thva-guli maṇiratna Maṇicūḍa rājāyā lā-
hātis tayāva bilaṃ. thvanam li thva Maṇicūḍa rājān julasāṃ thava
śiromaṇi thamanaṃ svayāva manas ati haṣ yānāva āo tini ji manorath
5 pūrṇa jula dhakaṃ bhārapāo thva śiromaṇi thva brāhmaṇapanita
kyanāo ājñā dayakaram. bho brāhmaṇapani. jin julasāṃ hnāpāṃ nisyam
thva śiromaṇi dān biya dhakaṃ kāya. bācā mananaṃ ekacitt yānā
juyā. āva thaniyā dinas thva ji lā-hātin dān biya dato. jin thva śiromaṇi
satvaprāṇiyā uparas gathya dān biyā athyaṃ thva dānaya satvan
10 Duṣprasaha rājā-pramukhaṃ prajāgaṇ ādin meba meba lokapani sama-
stayāṃ upasarg mahā mārīrog durbhikṣ śāmt juya māl. thvateyā
puṇyanam jin julasāṃ tatkāraṇaṃ bodhiññān lānāva thva saṃsāras
satvaprāṇiyā uddhār yāya phaya mār dhakaṃ dhāyāva satvaprāṇiyā
uparas karuṇā-citt tayāva thva nā-hma brāhmaṇapanita ādara-bhāb
15 yānāva thava lā-hātan thva śiromaṇi dān biram. thvanam li dān biya
dhunakāva satvaprāṇiyāke karuṇā-dayā tayāva thva saṃsāras lokapani
samastaṃ āścaryya cāyaka kāmanā sāphalya yānāva kṣaṇamātranam
sumuka biyātāṃ. thathye co-com thva rājāyā atyaṃt bedanā sah yāya
ma phayāva mūrchā juyāva bhūmis gol turam.
- 20 thvanam | li thva nā-hma brāhmaṇapanisen julasāṃ Maṇicūḍa rājāyā 85 A
manorath pūrṇa yāya nimittinaṃ kṣaṇamātranam ṛddhiprabhāb kenāva
tatkāraṇaṃ Duṣprasaha rājāyā hñevane thyanakara vanaṃ. thva belas
thva nā-hma brāhmaṇapanisen julasāṃ thamana jvaṇāva oyā-guli
śiromaṇi hatāsaṃ hatāsaṃ Duṣprasaha rājāyāta lava hlānāva bilaṃ.
25 hanaṃ anayā bidhi br̥ttānt-kha samastaṃ kanāva biram. thvate
br̥ttānt-kha nanāva Duṣprasaha rājān thva-guli Maṇicūḍa rājāyā
śiromaṇi svayāva param bismay cāyāva manas bhāraparam. Maṇicūḍa
rājāyā satvaprāṇiyā uparas gathim karuṇā. hanaṃ bairiyā uparasam
gathimna karuṇā. gathimna kṣamādhāli dhakaṃ. dhanya dhanya
30 dhāya Maṇicūḍa khava dhakaṃ manas bhārapāva conam. thvanam li
thva Maṇicūḍa rājāyā śiromaṇi laṃkhan silāva thva Duṣprasaha rājāyā
rājyas sakabhinam laṃkhanam hāyāva bilaṃ. thva belas Maṇicūḍa
rājāyā satyan thva śiromaṇiyā prabhāban thva rājyas mahā mārīrog
ādin dakva bighna-upadrab durbhikṣ biṣ śāmt juyāva vanaṃ. subhikṣ
35 ārogya juyāva vanaṃ. thvanam li thva śiromaṇi phoṇāva hava brāhma-
ṇapanita śiro<maṇi>yā u<paras?> prasād biyāva belā biyāva chotaṃ.
thva belas Maṇicūḍa rājāyā maṇi dān biyāyā prabhāban trisāhasra
mahā sāhasra lokadhātubhuban paryyaṃtaṃ thva pr̥thibī kamp julam.

36 B

thva rājān lī pīk ma dayaka dānadātabya yā<ya>-guli sah yāya ma
 phayāva bhūmi kām̐ | julam̐. gu-guli pramānanam̐ kām̐ jula dhārasā.
 hnāpām̐ kaya* bhūs dāyā* śabda valam̐. hanam̐ parbatapatim̐ samu-
 drapatim̐ mahā bhayānak śabda valam̐. hanvam̐ caturdig khañe ma
 5 dayaka kun byāptamān julam̐. hanam̐ sakabhinaṃ ulok boyāva julam̐.
 hanam̐ diśādiśā-patim̐ mi cholam̐. ākāśas dumdubhi bādyayā śabda
 valam̐. hanam̐ candra sūryya tārāgaṇ nakṣatra khañe ma dayāva līn
 juyāva vanam̐. hanam̐ ākāśam̐ khañe ma dayakam̐ go phasan tok puyaka
 dhvakāphan danāva varam̐. hanam̐ catu<r>diśāsam̐ megh uthay juyāva
 10 valam̐. biśabda-biśabdan meghan garjamān yātam̐. tava-cotan vā
 gāyu thya nānaka ati bhayānak juyāva conam̐. hanam̐ catu<h>samu-
 drayā lamkha bhay phāyāva pṛthibī tok puyu thya conam̐. thva svayāva
 Jambūdvīpayā manuṣyalok samastam̐ trāhi-trāhimānanam̐ juyāva
 mūrchā juyāva conam̐. hanam̐ thva lokadhātubhubanas sakabhanam̐
 15 andhakār juyāva tithim̐ lā-hā jukva jonāva hmas bal kāyāva julam̐.
 hanam̐ ākāśas koṭi koṭi debalokapani paramaśokan kayāva hāhākāraṇ
 hā hā kaṣṭ hā hā kaṣṭ dhakam̐ thva Mañicūḍayā gathim̐na duḥkha-
 bedanā hā hā dhakam̐ cha pṣār hmutun lāy buyā thyam̐ nānakāva lāy
 buyāva haram̐. hanam̐ thva debalokapanisen Mañicūḍa rājāyāta uphol-
 20 svān holāva haram̐. hanam̐ gu-hmasen pale-svān holāva haram̐. gva-hma-
 sen cava-svān holāva haram̐. gva-hmasen pālijāta-svān holāva haram̐.
 gva-hmasen cha tolāyā lakṣ lakṣ mūl vañ-gu aguru sār candan vā gācakā-
 36 A |va haram̐. gva-hmasen jāti jātin khvāk-gū svān vā gācakāva haram̐.
 gva-hmasen svargayā bādyā thānāva haram̐. gva-hmasen cībal nibāsan
 25 holāva haram̐.

thvanam̐ li debarāj Indran julasām̐ āva thathya ma khuto dhakam̐
 thva Mañicūḍa rājān tibra bedanān pīḍalapāva jhijis anāth yānāva
 tatkāraṇam̐ mr̥tyu juyuva thyam̐ con. thva rājā mr̥tyu ma juvam̐
 hnā thvayā śarīras samjībanī nāma auṣadhīn pāke mār dhakam̐ deba-
 30 rājā Indran julasām̐ auṣadhī jonāva Mañicūḍayā thās thyanakara
 vayāva vāsalaṇ hmas śīras sakabhinaṃ lepan yātam̐. thva vāsalaṇ
 prabhābanam̐ thva Mañicūḍa rājāyā bedanā-kaṣṭ ma julam̐.

thathim̐na abasaras Marīci ṛṣīśvaran julasām̐ thathim̐na upadrab
 bhayānak biparīt siyāva manas cimtānā yātam̐. chu hetu chu nimitt
 35 thathim̐na biparīt-upadrab jula dhakam̐ samdeh juyāva conam̐. thva
 belas banadebatā cha-hmasenam̐ thva biparīt juvayā bṛttāmta-kha
 samastam̐ Marīci ṛṣīśvarayāta kanam̐. thvanam̐ li Marīci ṛṣīśvaran jula-
 sām̐ Mañicūḍa rājāyā duḥkha-bṛttāmta-kha nēnāva cimisa boham̐ boham̐
 jāyakāva gyānāva thva Marīci ṛṣīśvar nā sar palibāraṇ li cakāva ākā-

7 nakṣe°. 26 śuto. 33, 37, 39 mārīcī. 34 svayāva. 38 duḥkar-.

śamārgan bose vayāva Maṇicūḍayā thās thyanaka vayāva bicāl yāya
 dhakaṃ vayā dhāyāva Maṇicūḍayā samīpas ekāmt cha khe muṇāva
 conaṃ. thvanaṃ li hanvaṃ thva-guli brttāmta-kha Bhababhūti ṛṣin | 37 B
 siyāva paramabismay cāyāva paribāraṃ sahit yānāva ākāśamārgan
 5 Śāketa-nagaras thyanakara varam. Padmābatī rāni Padmottara rājā-
 yāta thva-guli brttāmta-kha kanāva bilam. thvate brttāmta-kha nenāva
 Padmābatī mahārāni Padmottara rājā-pramukhaṃ amtapurayā paribār
 samastaṃ hatā-hatāśanaṃ boṇāva ananaṃ ākāśanaṃ rathas daṇāva
 bosye vaṇāva Maṇicūḍayā thāyas thyanakāva kuśala-bārttā-kha
 10 hlānāva rājāyā hñevane conāva conaṃ. kāy Padmottara kalāt Padmā-
 batīva nihmasayāṃ nūgalan sah yāya ma phayāva hāhākāraṃ khoyāva
 samasta paribār sahit yānāva Maṇicūḍa rājāyā caraṇas bhok puyāva
 khosya khosya cha khe conāva conaṃ.

thathiñ abasaras Maṇicūḍayā julasāṃ mūrchā laṇāva cet dayāva mi-
 15 khā kaṇāva svataṃ. thva belas debalok samastaṃ gol muṇāva cona
 khanāva thana chu khava. āścaryya. debalok muṇāva cona vala dhakaṃ
 manas bhārapāva conaṃ. thvanaṃ li Marīci ṛṣin dhāraṃ. he rājarṣi.
 chalpolayā chu adbhut jula dhakaṃ dhāva-gū nenāva Maṇicūḍa rājān
 ājñā dayakaraṃ. bho ṛṣīśvar. jin julasāṃ anuttarabodhiññān thyana
 20 jiyu dhakaṃ cimtānā yānāva con dhakaṃ. thvanaṃ li Marīci ṛṣi para-
 mabismay cāyāva ājñā dayakaraṃ. bho Maṇicūḍa. chalpolayāta tikṣṇa
 śāstran prahār yāk-pani uparas chalpola(yā) dveṣa-bhāb ma du lā.
 thvanaṃ li Maṇicūḍa rājān ājñā dayakaraṃ. jike | śāstran prahār yāk- 37 A
 panike ji dveṣa-bhāb chunūṃ ma du. thvapani jā ji kalyāṇ mitra thukā.
 25 thathiñ mitra rāyuva rā khye dhakaṃ kalpanā yānā juyā tā-kāl dato.
 ji dānapāramitān pūrṇa yānāva biva-piṃ thukā. thvapani uparas jin
 dveṣa-bhāb tayu rā. dveṣa-bhāb tayūva ma khu dhakaṃ dhāva-gū
 nenāva Marīci ṛṣīśvaraṃ dhāraṃ. bho rājarṣi. chalpol sādhu sajjan
 dhāyā-hma chalpol khava. satvaprāṇiyā uparas mahā karuṇātmā dhāyā-
 30 hma chalpol khava. bho rājarṣi. chalpolasen chu kāmānā yānāva thva
 duṣkar dān yānā dhakaṃ dhāsyāṃ li Maṇicūḍan dhāraṃ. he ṛṣīśvar. jin
 julasāṃ thva śiromaṇi dān yānā-gū mebatā kāmānā ma khu. thvayā
 puṇyan jin anuttarasamyaksamabodhiññān laṇāva thva saṃsāras satva-
 prāṇi samastayātāṃ uddhār yāya kāmānān jin thathimñia duṣkar karma
 35 yānā dhakaṃ dhāva-gū nānāva Marīci ṛṣinaṃ dhāraṃ. bho rājarṣi.
 chalpolasen thu-gūli jñān suyāke nēnā. gva-hmasen kana. chan gathye
 siyā dhakaṃ dhāyāva thva rājarṣi Maṇicūḍan julasāṃ kṣaṇamātra

5 śāketa.	17 mārīci.	17 °jaṛṣi.	20 jyū.	20 mārīci.	22 sa°.
27 ṣu.	28 mārīci.	28 °jaṛṣi.	28 sarjan.	30, 35, 37 °jaṛṣi.	
33 °sarṃmyak°.	35 mārīci.				

sumukaṃ bijyānāva ājñā dayakaraṃ. jin julasāṃ thaniyā dinas karuṇān
saṃjukta yānāva bodhiññān bāṃchā yānāva thva śiromaṇi dān biyā.
thvateyā punyan ji manorath pūrṇa juya māl dhakaṃ dhāraṃ.

- thvanaṃ li thvate dhāyāva Maṇicūḍa rājāyā śarīras hnāpāyā dugam-
5 chi tej badhay juva-gū maṇik vaspolanaṃ utpatti juyāva valaṃ.
38 B hnāpā|yā thyaṃ śarīr juyāva valaṃ. thathimṇa belas thva pṛthibi-
maṇḍalas khu-tā prakāraṇ kampaṃmān julāṃ. hnāpāṃ komal bāyū caray
julāṃ. thva daśadīśāsaṃ cat kaṃva khane dayāva valaṃ. candra sūry-
yayā tejaṃ khane datāṃ. ākāśas dumdubhi-bādyā thāva-gūli tāya da-
10 taṃ. hanaṃ ākāśas bijyāk debalokapanisen julasāṃ thathimṇa adbhut
svayāo bismay cāyāva cat kanak mi-khā kanāva hā hā hā hā dhakaṃ
lāy buyāva halaṃ. gva-hmasen tava-tava-ji na-svāk svān vā gācakā
varaṃ. gva-hmasen tava-ji pāt-bastra holāva halaṃ. gva-hmasen nānā
prakārayā bādyā thānāva halaṃ. gva-hmasenaṃ svānava navaratnava
15 nāpa chyānāva thva Jambūdvīpas sakabhanam puli tuk vā gācakāva
haraṃ. thva belas thva debarṣi mahājan samastasenam svarggas ciṃ-
tanā yānāṃ ciṃtanā yāya ma phayaka ratna-brṣṭi juva svayāva ati
āścaryya cāyāva dhanya dhanya dāna-punya khava dhakaṃ praśamsā
yānāva conaṃ. thvanaṃ li Marici ṛṣīśvaran julasāṃ Maṇicūḍa rājāyā
20 śarīr hnāpāyā thyaṃ con-guli svayāva khvāl cat kanakāva lā-hāt nipāṃ
hājolapāva mahā utsāh yāsyam bimati yātaṃ. he rājarṣi dhakaṃ.
dhanya dhanya suniścit buddhi chalpolayā khava. satvapraṇīyā uparas
mahā karuṇā dava-hma chalpol khava. thvaten chalpolasen anuttara-
bodhiññān lāya phaya mār dhakaṃ āśīrbād biyāva Marici ṛṣi na sal
38 A 25 paribāran li cakāva hanaṃ Bha|babhūti ṛṣīśvaraṇ paribāran li cakāva
hanaṃ debarāj Indra-pramukhaṃ samasta debalokapanisen Maṇicūḍa
rājāyāta baradān biyāva thava thava āśramas li-hām bijyātaṃ.

- thvanaṃ li Padmottara rājā Padmābatī rāni thva-pramukhaṃ pari-
bār sahit samastasenam Maṇicūḍa rājāyā caraṇas bhok bhok puyāva mi-
30 khān khobi hāyakāva lā-hāt ni-pānaṃ hājolapāva svar khā-khā tuca-
kāva samasta prakāran bimati yātaṃ. he prabhu bā-ju. jipani khanāva
karuṇādrṣṭin svasya bijyāya māl. bho bā-ju. jipani anāth yānāva nāth
ma dayakāva mahā duḥkha-kaṣṭ śokan-pīḍā juyakāva bho prabhu
jipani uparas sudrṣṭi tayāva jipanis nāpaṃ Śāketa-nagaras bijyā nuyo
35 dhakaṃ. bho prabhu bā-ju dhakaṃ. thva rājyas gva khu-hnu chalpolasen
tol-tāva bijyātaṃ va khu-hnu nisyam sukhayā bhāb dhāyā-gūli chunum
ma du. thvaten chalpolasen hnāpāyā thyaṃ rājya bhog yānāva prajā-

- lokayā pratipāl yānaṃ bijyā huni dhakaṃ Padmottara rājān Padmā-
 batī rānin bimati yāk. thvapanisen khose khose bimati yāsyam li
 Maṇicūḍa rājān julasāṃ atyaṃt karuṇān pvāpar juyāva chunuṃ
 uttarā ma bisyaṃ sumukaṃ bijyātaṃ. thathimṇa belas pye-hma pratyē-
 5 kabuddh Maṇicūḍayā thās bijyānāva ājñā dayakaraṃ. bho mahārāj.
 dhanya dhanya. mahā uttam kāryya yāta. bho Maṇicūḍa. chalpol
 Sāketa-nagar vanāva hnā|pāyā thyaṃ rājya bhog yānāva con huni. 39 B
 thathyaṃ chalpol Sāketa-nagar ma bijyātasā chalporayā putra Pad-
 mottara chalpolayā strī Padmābatī samastaṃ biraharogan kayāva
 10 khvāk hi hloyāva mṛtyu juyuva. bho Maṇicūḍa rājā. thvate kāranas
 Sāketa-nagaras bijyā huni dhakaṃ ājñā dayakaraṃ. thva pya-hma
 pratyekabuddhapanisen julasāṃ Maṇicūḍa ādin samasta dakvaṃ ākā-
 śamārganam tha boyakāva kṣaṇamātran thva rājāyāta Sāketa-nagaras
 tayāva bilaṃ. thva pya-hma bhagabānapani li-hām bijyātaṃ. thvanam
 15 li Maṇicūḍa rājāyāta Padmottara ādin samastasenam siṃhāsanas bijyā-
 cakāva rājyābhiṣek bilaṃ. thva-guli brtāmṭa-kha Duṣprasaha rājān
 siyāva tatkāran caturamgabalan li cakāva Maṇicūḍa rājāyā thās vayāva
 caranas bhok puyāva kṣamā phonaṃ. Maṇicūḍa rājān julasāṃ Duṣpra-
 saha rājāyā aparādh dakvaṃ kṣamā yānāva bilaṃ. hanam jvane phakva
 20 dhan drabya biyāva belā biyāva chotaṃ. thva belasam nisyam thva
 Jambū<dvī>pas sasya sa-hmānam pūrṇa juyāva subhikṣ juyāva valaṃ.
 thva belas thva Jambū<dvī>pas lokapani samastayāṃ ānamd jula
 dhakaṃ śrī śrī śrī bhagabānanam julasāṃ thava pūrbajanmayā mahimā
 kha ājñā dayakāva bijyātaṃ.
 25 he bhikṣupani. u-gūli samayas Maṇicūḍa rājāṃ meba ma khu. jīm
 thukā. hanam u-gūli samayas Padmābatī dhāyā-hma meba ma khu.
 thva juram Yaśodharā debi thukā. hanam u-gū samaya|s Padmottara 39 A
 kumār meba ma khu. thva julam Rāhulabhadra bhikṣu thukā. va belas
 Brahmaratha nāma purohit julam meba ma khu. thva juram Sāriputra
 30 bhikṣu thukā. o belas Bhavabhūti ṛṣīśvar julam meba ma khu. thva ju-
 lam Ānanda bhikṣu thukā. va belas Marīci ṛṣi julam meba ma khu. thva
 julam Kāśyapa bhi<kṣu> thukā. va belas Brahmadata rājā julam meba
 ma khu. thva julam Śuddhodana rājā thukā. va belas Kāṃtimati rāni
 julam meba <ma> khu. thva julam Māyā debi thukā. va belas Duṣ-
 35 prasaha rājā meba ma khu. thva julam Devadatta thukā. he bhikṣaba.
 bodhisatva juyāva con-panisenam thathim thathimṇa duṣkar karmma
 yāya mār dhakaṃ śrī śrī śrī bhagabānanam ājñā dayakaraṃ. he bhikṣu.

7, 8, 11, 13 sāketa-.	7 rāj.	16, 18 dupra°.	19 aparārdha.	21 śasya.
25, 26, 28, 29, 30 ṣu.	29 śālip°.	31 mārici.	34-35 dupra°.	37 °kara.

thva saṃsāras gva-hmasen thva-guli Maṇicūḍayā kathā-pustak coyiva
 gva-hmasenaṃ cokiva gva-hmasenaṃ kathā hlāyiva gva-hmasen hlākiva
 gva-hmasen hlākāva ṇaniva gva-hmasen ches dayakāva pūjā-bhāb
 yāṇaṃ tayiva va-hma va-hmayā ches gva belasaṃ daridradebatān
 5 du svayiva ma khu. hanaṃ nabagrahadaibatānaṃ duḥkha biya phayiva
 ma khu. thva puṇyayā prabhāban caturbarg saṃtr̥pta (?) br̥ddhi pari-
 pūrṇa juyāva ihalokasaṃmukh saṃpatti bhog yānāva aṃtakāras
 Sukhābatibhubanas janma kāyāva aṃtapān bhog yānāva param
 ānandanaṃ cona vaṇe dayuva dhakaṃ śrī śrī śrī Śākyasiṃha bhaga-
 10 bānanaṃ ājñā dayaku-gū dharmmayā kathā ṇenāva sabhās coṇ Ānanda-
 40 B pramukhaṃ bhikṣu sakal sabhālok | thava thava āśramas li-hā vaṇa
 julam.

iti śrī-Maṇicūḍābadānoddhṛtaṃ nepālibhāṣāyāṃ samāptam.

5 T: °debatānaṃ. 6 saṃtapta. 7 °saṃsukh. 13 °odhṛta. 13 °bhāṣā.
 13 °tap.

TRANSLATION

TRANSLATION

Om! Homage to the Buddha! Homage to the doctrine! Homage to the congregation! Homage to the venerable lion of the Śākya race!

Once, in ancient times, the Exalted One, the threefold venerable Śākyamuni, surrounded by his disciples and monks, held a gathering in the town of Śrāvastī in the middle of the pleasure gardens built by Anāthapiṇḍada, the householder, in the Jetavana woods. At that time the Exalted One, the venerable Śākyamuni, showed his miraculous power. When the Gods, the Daityas, the people etc. and all other living beings beheld his miraculous power, they lost (all) evil thoughts (and) (only) good thoughts arose (within them). Then the people who were gathered together with Bhikṣu Ānanda at their head were exceedingly astonished and, looking the Most Exalted One in the face, said, "Oh Exalted One! Oh Guru! We have (just) seen your miraculous power and are (now) exceedingly astonished!" When he had heard the words of these monks, the Most Exalted One spoke, saying, "Oh monks! Why are you astonished? You should not be astonished. My miraculous power is of this nature. Of what nature? In order to attain the highest knowledge, the threefold venerable Tathāgatas gain for themselves the equipment of the knowledge of enlightenment, so hard to attain even for three ages of the world. Oh monks! Today, in order to equip myself with the knowledge of enlightenment I, (too), have performed an exceedingly difficult task. Oh monks! I wish (now) to relate to you a story about these tasks, which are so difficult to perform. Heed my words attentively!" Thus spoke the venerable Śākya-Lion to Bhikṣu Ānanda. 2 B

"“Oh Bhikṣu Ānanda! Once, in ancient times, there was a city by name Sāketa. What was this city like? It was liberally provided with food; famine had never been heard of (there). Furthermore, it was rich in the products¹ of the fields and of the dairy (and was) inhabited by² innumerable people. And there were no evil people such as murderers, thieves, assassins (?), robbers, etc., and there was a great abundance

¹ T.: *Scheune, Vorrat*.

² Literally, "full".

of animals such as cows, buffaloes, goats, etc. In this rich city of Sāketa there reigned over the people a king by name Brahmadatta¹, upright and wise, as one may rule over one's own son according to one's own judgement. This king had a (legally) married queen by name Kāntimatī. What was this Queen like? She was exceedingly beautiful, a young woman of (only) sixteen years of age. The entire populace held her² dear. After the two, this Queen and the King, had repeatedly³ enjoyed the pleasures of love and played love games, the Queen became pregnant one day. Then there arose in the heart of the Queen the intention of doing good. "Ah, remarkable! How wretched I am! Were I, now that I am so wretched, to pile up numerous (pieces of) gold, to sit down before the gold and to give away all this gold to the monks, the monks' pupils, the Brahmins and the beggars, the pains in my womb would surely pass away." So thinking, she said to her husband, "Oh Lord (and) Master! I have a great desire to distribute money today among the Brahmins, the monks, the monks' pupils and the beggars". When the King heard the Queen's words, he let a pile of gold be heaped up (in front of her). The Queen sat down upon the pile of gold and distributed gifts among the monks, the Brahmins and the beggars. Thereupon she felt light, due to the miraculous power of giving, as if she were no longer pregnant. Instantly the pains in her womb passed away.

(Later, however,) her womb again became heavy. Then the thought occurred to the Queen, "Ah, remarkable! How wretched I am! If (only) I were to have a golden throne placed in front of the royal palace and were to sit upon this throne and, when all (our) subjects have gathered around, explain the doctrine and give instruction, this body (of mine) would surely become somewhat lighter." So thinking, she implored the King, saying, "Oh Lord (and) King! Today a thought has occurred to me, oh husband! What that thought is? I have a desire to place a golden throne before our royal palace, to sit upon this throne, and to instruct all our subjects in the doctrine. Grant me permission to let this be done."

- 2 A When the King had heard the words of (his) wife, the Queen, he was (greatly) astonished and summoned an astrologer. "Oh knower of Fate! Why, for what reason, has the Queen spoken such words?" The astrologer, having listened to the King's question, said, "Oh King! The

¹ In Kṣemendra's *Bodhisattvāvadānakalpalatā* (*Mañicūdāv.*, Verse 5), the same king is named Hemacūḍa, which is probably more correct.

² Literally, "this Queen".

³ The twice written *yāyam* must be regarded as having iterative or intensifying value due to the reduplication.

reason (for this) is none other than this: Such a religious attitude¹ has been (awakened) in the Queen by the miraculous power of the child resting within her womb. You should not be troubled (by it)."

The King harkened to the words of the astrologer, his heart was gladdened (and he) placed, as the Queen had directed, a golden throne in readiness before the royal palace and (sent) the royal servants to ring bells throughout the (entire) city of Sāketa, along all the main roads, in all the little towns and at all cross-roads (in his country) and let it be proclaimed aloud, "Oh subjects! Today Queen Kāntimatī will explain the doctrine and give instruction (in it). Let all who wish to listen to this instruction come and gather in the neighbourhood of the royal palace." Thus he let it be proclaimed. When they had heard the words of the royal servants², all the subjects became eager to listen to the instruction in the doctrine to the best of their ability and they gathered near the throne (erected) before the royal palace. Queen Kāntimatī, who had adorned herself with ornaments to the best of her ability, attired herself in a gown of brocade and (embroidered) cloth of gold and arrayed herself in jewelry with rubies, then advanced with quick (steps) from the royal palace illuminating the (entire) gathering with the glory of her body; she circumambulated that throne and (then) sat upon it. When the illustrious Queen saw great, important people and so on gathered (around her), she rejoiced in her heart and remained silent for a while. Then, due to the miraculous power of the Bodhisattva within her body, there came into her head a verse that she had previously neither heard nor learnt. (This) verse she (now) recited. "Oh (my) subjects! Whosoever (of you) makes a vow, he shall rejoice. Freed from the ten harmful evils, he may thereby gain the ten beneficial merits!" As she spoke, she imparted instruction in the doctrine in many ways to her subjects. Then (all the) pains in her womb departed from Queen Kāntimatī, and she became light (of body) as if she were in no wise pregnant. When she had distributed gifts in countless numbers in this way and her desire was stilled, the fruit of the Queen's womb grew and, after nine to ten moons had become full, she was delivered of an exceedingly beautiful son. What was this boy like? He was exceedingly beautiful and perfect and bore all the auspicious (birth)marks. From the crown of his head there sprang a jewel that let the glory of a thousand merits shine forth from the head of the boy and which was unusually

3 A

¹ *dharmmacetanā*.

² In the text, the genitive plural *rājapuruṣaṇi* might have been expected instead of the genitive singular *rājapuruṣāyā*.

4 B lovely. The ray from this precious stone resembled the rays of the sun: its beam¹ illuminated the entire² royal palace. In that night³ this ray of light broke out of the royal palace and illuminated, as the moonlight (which) shines forth, the entire² city of Sāketa. When the people living in this city now saw this blaze of light shine out, they cried aloud to one another that the sun was (now) risen, that day had dawned. Furthermore, by virtue of this ray from the precious stone, it became warm where it had (previously) been cold and cool as soon as it fell upon the places where it had (previously) been hot. And wherever this ray shone, there famine and so on and plague disappeared. And whosoever bathed this precious stone (in water) and drank the water, he was freed from poison. And as dew-drops⁴ settle gently upon a garden, so the glory of this precious stone (and) its glow sank down: when the light played upon a heap of iron, the whole heap of iron became gold.

As soon as the child had been born, (all) cried, "A boy! A boy!" The water with which the jewel upon the brow of the boy had been bathed was poured amidst loud shouts of joy into an iron vessel—then the entire iron vessel was transformed to gold. All this gold was now distributed as gifts to the disciples and the monks. Then, as soon as this child had been born, the Gods (came down) the Path of Heaven: some waved banners, some bore flags, some played upon the drum (or upon) musical instruments, others again let a rain of lotus flowers, blue lotuses, coral-tree flowers and other sweet-smelling blossoms rain down, some shaded (the boy) with a hundred golden parasols set with the nine
4 A jewels, some fanned (him) with bejewelled (fans?) and others again with chowries. At that time there was everywhere in the city great joy and astonishment. Then, after the birth- and other ceremonies had been performed upon the boy, the ceremony of name-giving was commenced. Then the King said, "Oh (family-)priest! Oh Ministers! You shall bestow a suitable name upon this boy!" Thus he spoke, and when he had heard these words, Subāhu, a minister, spoke saying, "Oh great King! Because a precious stone has sprung from the head of the boy, let his name be Mañicūḍa⁵!" Thus he spoke, (and) since it was suitable, he was called by this name and (by this name) he was known.

Thereupon this Prince Mañicūḍa grew bigger every day. And he

¹ Literally, "the ray of such a precious stone".

² Literally, "in every direction".

³ Literally, "in the night of that day".

⁴ *lamkha-phuṭi* literally, "drops of water".

⁵ Which means "Having a jewelled crown of the head".

learnt all the sciences, (such as for example) the art of writing, the science of grammar, recitation of the texts¹ and the fine arts. And this Prince was so exceedingly virtuous² that, as soon as he saw others, he was full of sympathy, full of compassion for the people. His knowledge of enlightenment took delight in the distribution of beneficial gifts. And there was nothing in the mind of the Prince that he did not wish to donate. He desired rather to carry his giving to the uttermost limits³: he desired to give away the very clothes⁴ from his back. Whosoever wished for something, his wish was fulfilled. After some time had passed, King Brahmadatta, who had grown old, was one day no longer able to bear the burden of his kingdom (and) let his son, Prince Mañicūḍa, ascend the throne and himself retired, after consecrating (him) King, to a wood (inhabited by) ascetics. From this day onwards (the Prince) was known by the name of King Mañicūḍa. Reigning with justice over his people and distributing meritorious gifts, this King Mañicūḍa now enjoyed his reign, oh monks.”” Thus spoke the Most Exalted One.

5 B

““Now King Mañicūḍa possessed an elephant named Bhadrāgiri which was as dear to him as his own life. Furthermore, he possessed a horse that could place a distance⁵ of a hundred leagues behind it in one day. There was then once⁶ in one of the mountains of the Himālayas a cave. In this cave a mighty Ṛṣi⁷ named Bhavabhūti of the Bhārgava race practiced his yoga. One day this mighty Ṛṣi emerged from this cave and began to look towards the valley⁸ below the mountain in the Himālayas. What was this mountain valley like? The rays of the sun were quite unable to burn down, being obscured by many sorts of trees. In this exceedingly cool (?) valley there was a lotus pool and in this lotus pool there bloomed a thousand-petalled lotus. (And) from the chalice of this lotus a maiden perfect in every limb looked forth. What was this maiden like? (She) was like an incarnation of Lakṣmī, (had) eyes beautiful as the petals of the lotus and bore the thirty-two (auspicious) signs. When the mighty Ṛṣi named Bhavabhūti saw this maiden, whose glory

¹ That is to say, of the *śāstras*.

² In the text, *puṇyatmā*.

³ Literally, “had the desire to give so that nothing remained”.

⁴ Or “pieces of jewelry”?

⁵ Literally, “earth”.

⁶ In the text, *cha-hnuyā dinas*, “one day”.

⁷ *ṛṣiśvar*.

⁸ The passage following *joḷam* — *joṛanaṃ dhikīhinam* — I am unfortunately unable to explain. It may be a corruption.

5 A radiated (nothing less) as only the moon shines, he felt joy and astonishment, stepped reverentially down to the lotus pool, lifted up the wondrously beautiful maiden looking forth from the lotus, wrapped her in the leaf of the lotus, lifted her lovingly¹ out of the pool and bore her away into his hermitage. Thereupon she became in due order² bigger for every day. Because she had sprung from a lotus, the mighty Ṛṣi now gave her the name of Padmāvati³; he regarded her as his adoptive daughter⁴ and cared for her.

When she was sixteen years of age, she had grown into a (nubile) young woman. At this time the mighty Ṛṣi Bhavabhūti⁵ took this wondrously beautiful maiden with him, set off for the city of Sāketa, went to King Maṇicūḍa and greeted the King with a blessing, and implored him (as follows), "Oh great King! In order to give you in marriage this wondrously beautiful maiden, who is worthy of you, I have brought this maiden here. (For) this maiden is endowed⁶ with beauty, youth and all the merits. I have therefore brought her, since I thought that she would be worthy of you. Make the maiden your principal consort and marry her after completing a sacrificial rite. Oh great King! I wish to ask you nothing else but that this maiden may be given to you. Only one (service)

6 B may you render me (for this), (namely) to make a sacrifice." Thus he spoke, and after King Maṇicūḍa had heard the words of the mighty Ṛṣi, he replied, "Oh mighty Ṛṣi! A meritorious action performed by another does not benefit oneself; only that which one performs oneself is of benefit to oneself. Oh mighty Ṛṣi! Taking compassion on me, you have nevertheless come here in order to give me this maiden. (This) is great compassion. I shall perform the sacrifice for you and shall assuredly bestow upon you the merit accruing from this sacrifice." When he heard the King's words, the mighty Ṛṣi rejoiced in his heart and said, "So be it!", took his adoptive daughter Padmāvati by the hand, gave her to King Maṇicūḍa in marriage and thereupon returned to his hermitage. King Maṇicūḍa, whose royal dignity and power had (gradually)

¹ In the text, *matpanā-bhāb* is certainly corrupt, perhaps from *matenā bhāv*, as T. remarked (*ma-tēnā bhava?*).

² *katham thyaṃ*, "in due course" (Jørgensen, *Dictionary*, subsequently referred to as JD.).

³ Approximately "lotus like".

⁴ *dharṃmaputrī*, "daughter by the law".

⁵ The subject (*ṛṣiśvar Bhavabhūti*) is repeated in the same sentence. Repetition of the subject is a phenomenon frequently met with in this text.

⁶ Literally, "full".

grown, then set her as principal consort¹ over the queens² in the women's apartments.

Now King Mañicūḍa enjoyed the pleasures of love with Queen Padmāvati and they played (many) erotic (games). While they repeatedly played (their) love games in this manner, Queen Padmāvati became pregnant one day. When, in the natural course of things, nine or ten moons had passed³, she was delivered of a boy. What was this boy like? He was of wondrous beauty, like Kāmadeva. After seeing that such a boy had been born and after the birth- and other ceremonies had been performed, they gave him the name of Prince Padmottara.

Thereupon, once when the day of the full moon was approaching and the women of the royal household, the Prince, the Ministers and all the people were eagerly bent on taking the *śuklāṣṭami*⁴-vow, King Mañicūḍa, because he wished to liberate all living beings, let bells be rung in the city of Sāketa and let (the following) be proclaimed, "Oh subjects! (You) who inhabit this city! The King (hereby) decrees to you: Gather without delay at the place known as Maṇḍalabāt, outside this city." Thus the royal servants proclaimed everywhere, (and) the people that heard these words of the royal servants gathered immediately at the place known as Maṇḍalabāt. Then, when he had learnt that all (his) subjects, under the leadership of their dignitaries, were gathered (there), King Mañicūḍa showed his sovereign power and dignity, let himself be borne on a throne to Maṇḍalabāt, looked into the eyes of the people and spoke, saying, "Oh subjects! In order to ward off (all) fear in this world and the next, you should be zealous in the execution of the meritorious action of giving and of the vow of fasting⁵; by virtue of this merit you will become rich and attain a mansion in Heaven." Thus he instructed his subjects in the doctrine in divers ways, (then) rose from his throne and returned to the city. 6 A

Then, in order to behold the might of this King Mañicūḍa, came the Kings of the Four Quarters of the World, the four Guardians of the World, Dhṛtarāṣṭra, Virūḍhaka, Virūpākṣa and Vaiśravaṇa. They now arrived at the city of King Mañicūḍa. When they had arrived at the city, these four Guardians of the World were (suddenly) unable to 7 B

¹ *jyeṣṭha-hma rānī*, "the senior queen".

² One would have expected to find *rānīpanis* (genitive plural) here instead of *rānīyā* (genitive singular).

³ Literally, "become full".

⁴ The eighth day after the new moon.

⁵ *upoṣatha-brat*.

advance (any further) towards the city. Then the four Guardians of the World became uneasy in (their) minds and said, looking down from the Path of Heaven, "How strange! How astounding! The way has been barred to us! Because of the miraculous power of this King Mañicūḍa, verily, we are unable to approach any nearer¹ to the city." Astonished, they turned back from there, made their way to the council of Indra, the King of the Gods in the Kingdom of Heaven named Trāyastriṃśā², and related the whole occurrence to the King of the Gods, saying, "Oh King of the Gods! Listen graciously to our words! We, the four Guardians of the World, have now wandered over numerous mountains and through numerous lands³. As, (however), we were unable to traverse a certain (?) little town by the name of Sāketa, we have returned from there. Oh King of the Gods! The whole populace of that city of Sāketa, the Prince, the Ministers, the army of soldiers and, at the head of them all, King Mañicūḍa, rejoice so greatly in the command (*dharma*) of giving and in constantly keeping the vows of fasting that they will force their way into Heaven by virtue of this power. They will surely occupy Amarāvati⁴ and cast all the Gods out (from there)." When Indra had heard the words of these four Guardians of the World he felt great joy⁵ and astonishment, looked the Gods in the face and said, "Oh Gods! This King Mañicūḍa is exceedingly devout, for the sake of (all) living creatures he develops the thought of compassion and donates many gifts. He also causes (his own) people to donate gifts. By virtue of the power of these gifts, donated with a generous, devout and compassionate heart, this Mañicūḍa will undoubtedly (be able to) occupy Amarāvati and drag me down from this Indra-throne and enjoy rule over Amarāvati." Thus spoke Indra to (these) Gods.

As soon as he had spoken these words, a shining light blazed out amidst this gathering of Gods. When this light blazed forth, Indra, the King of the Gods, summoned the three and thirty fold ten thousand Gods and said (to them), "Oh Gods! None of you may (now) rise and depart (from here). Today some obstacle will arise. (For) suddenly a light has shone forth amidst our gathering of Gods. From whom did this light emanate? From whom did it come?" Thus he spoke. No one was able to reply that it had happened in this manner or in that manner.

¹ The text has here an incomprehensible *hācāṇnagāyā*.

² The number of the Gods, thirty-three, has obviously been misunderstood here.

³ *lok*, "peoples".

⁴ The residential city of the Gods.

⁵ The correctness of the word *harṣ* here is most dubious.

Then the four-faced Brahmā¹ suddenly joined the gathering of the Gods. The four-faced Brahmā, the Lord of all the World, now summoned Indra, the King of the Gods, and said, "Oh Kauśika! Have you not seen? For the sake of (all) living beings King Mañicūḍa is providing himself with the equipment of the knowledge of enlightenment and is preparing to ascend (hither), to Heaven. Oh Indra! For this reason it would therefore be wise (if we) were to associate with this King." When he had spoken thus, Brahmā vanished from the midst of the assembly and the King of the Gods, when he had heard Brahmā's words, was exceedingly astonished. 8 B

That night King Mañicūḍa thought, "Now I must make the sacrifice that the mighty Ṛṣi named Bhavabhūti has spoken of." So thinking, when the night was over and dawn had come, he sent a messenger to his priest, a Brahman from the Śaṇḍilya race, and let him be fetched and said (to him), "Oh teacher, I desire to make the sacrifice known as 'Boundless' (*nirargala*). Every constituent that is required is to be fetched." When he had heard these words, the priest said, "Oh King! This is a good action you have thought of." Thus spoke the priest. Then the King summoned his Ministers and said, "Oh Ministers! I have decided to make the sacrifice known as 'Boundless'. You shall prepare whatever constituents are necessary for the sacrifice. Then the Ministers, as soon as they had heard the King's words, prepared the constituents of the sacrifice.

On the following day five Brahmans came to King Mañicūḍa and laid petitions before him. The first Brahman said, "Oh King! I have come in order to request something of you. What is this thing? I have a daughter (and) I am now about to give away the hand of this daughter in marriage. (However), I am very poor; in (my) house there is a complete lack of money. I have therefore come in order to beg you for some money so that I may celebrate her wedding. May you be gracious (to me)." Thus the first spoke. Then the second Brahman said, "Oh King! I am very poor (and) afflicted with disease. I have come in order to beg money of you so that I may pay for the bottle (?) of medicine so that I may be cured of this disease. May you be gracious (to me)." Then the third Brahman said, "Oh King! I have an only son. A rich man has robbed (me) of this son. I have come to beg you for some money so that I may (be able) to recover this son. May you be gracious (to me)." Then the fourth Brahman spoke. "Oh King! I possess a faithful wife, devoted to the 8 A

¹ The probably corrupt *cha-hma bhṛṣṭi* in the manuscript cannot be interpreted.

doctrine (*dharma*). This wife has been stolen (from me) by a robber and sold. I have come to you to beg for some money so that I may (be able to) recover this wife. May you be gracious (to me).” Then the fifth Brahman spoke also. “Oh King! I am (already) old. (My) five senses are weak; I am no (longer) capable of earning my own living. I have therefore come to beg for some money so that I may save (my) life. May you be gracious (to me).” When King Maṇicūḍa had heard the words of these five Brahmans¹, he wept; he felt (great) compassion, felt miserable and stammered and poured forth tears. Seeing this, the

9 B Brahmans became confused and said to the King, “Oh King! Why are you weeping? Are you weeping perhaps because you fear that all (your) money might be spent because we have come to beseech money of you?” When King Maṇicūḍa had heard the words of the Brahmans, he spoke, saying, “Oh Brahmans! I was in despair and wept because I thought that, were I to see other such unfortunate beings as (you), and were (other) beggars and ascetics to beg of me, they would, were I without compassion and unable to gratify (their wishes), return empty-handed. And yet it is my desire, oh Brahmans, to be a benefactor to all who beg of me. Therefore you may take (with you) all the money and all the treasures in my house! Take them!” Thus he spoke, (and) the Brahmans (who) heard these words rejoiced in (their) hearts and were greatly astonished. King Maṇicūḍa was then very beneficent to them, giving them twice as much money as they had asked for.

Then the Ministers² and the priest gathered together, let a sacrificial hall be erected in the city of Sāketa in accordance with the principles laid down in the manuals (*śāstra*) and conforming to (all) the directions and (there) prepared the constituents for the sacrifice. Victuals, drink, gold³, silver, precious metal⁴, musk, camphor, horses, elephants, chariots, seats, cloth, clothes and jewelry: all (this) they prepared, and then they went to the King and said (humbly), “Oh King! In accordance with

9 A your commands (we) have (now) prepared all the constituents for the sacrifice. Oh King! Ascetics of various sorts, disciples, Brahmans, monks and Saṃnyāsins have now gathered in the hall of sacrifice. Furthermore beggars, the suffering, the poor and the wretched have also come in order to beg money (of you).” When King Maṇicūḍa had heard

¹ One would have expected to find the genitive plural *brāhmaṇapanis* instead of the genitive singular *brāhmaṇayā* used in the text.

² The manuscript has *maṃtri* instead of the more exact *maṃtripani*.

³ *lu*. ⁴ *hiranya*.

these words of the Ministers, he sent out messengers to various kings, above all to King Duṣprasaha¹, the ruler of Ayodhyā, and to King Maṇḍalin, and invited them (to take part in the sacrifice). Then came all the dignitaries² with King Duṣprasaha at their head. And furthermore there came numerous kings with King Maṇḍalin at their head. When King Maṇicūḍa learnt that these kings had arrived, he went himself to bid them welcome; he exchanged various speeches with them, gave them tokens of his respect and led them to (his) palace. Behind the kings the dignitaries followed in a great crowd.

When the time had come to make the sacrifice, King Maṇicūḍa, (already) impatient to enter the hall of sacrifice, went together with the ladies of the royal household, the Prince, the Ministers and a troop of soldiers, to that place by the hall of sacrifice where a throne had been made (ready), sat down upon the throne, looked the nobles in the face and spoke, saying, "Oh Nobles! May you renounce the ten harmful evils and perform the ten beneficial (actions). (This day) I wish to make the sacrifice 'Boundless.' Give this sacrifice your close attention. Have 10 B compassion on me (and) let this work succeed. Should this work be successful, you may take as many gifts as you require." Having spoken thus, King Maṇicūḍa, together with Queen Padmāvatī, entered the hall of sacrifice, opened the door of the treasure chamber—permitting entry to everyone—and commenced the sacrifice. The priest named Brahmaratha then performed the sacrifice in accordance with the principles laid down in the manuals (*śāstra*). The female servants, the servants and the grooms also rejoiced over this sacrifice, in which no living creature was slain; all took part in the sacrifice to the best of their ability and knowledge. And to all who had come as guests as many gifts were presented as they desired.

Then, after the passage of twenty days, Indra, residing in the city of Amarāvati, became alarmed when, on the twenty-first day at the hour of sunrise, he learnt (of the event). In order to test the mind of King Maṇicūḍa, he descended from Amarāvati, relinquished his own form, assumed the appearance of a Rakṣas and, after making a great oblation, entered a burning brazier. Then his body, the light (of which) outshone that of the fiercely burning fire, made (the fire) burn still brighter. The heat grew thirtyfold, (and Indra) opened (his) red eyes, bunched the fists of both hands, showed his awesome face, bit his lip with his teeth, put

¹ That is to say, "irresistible".

² T comments, wrongly, *eine grosse Schaar*.

- 10 A (his) tongue far out and laughed aloud; a Rakṣas of exceedingly frightful appearance rose up from the sacrificial brazier.

When the nobles (who) were watching the sacrifice now saw a Rakṣas of such frightful appearance arise from the sacrifice, they feared as much as it is possible (for a man to fear) and fled in (all) ten directions. Then the Rakṣas clapped his hands, opened his eyes gently, as though full of compassion, looked King Maṇicūḍa in the face and said, "Oh generous King! As I have heard it said that you are most generous, a great giver and pious, I have come from a far country in order to crave a boon of you for this sacrifice. Oh merciful one! I am tormented by hunger and thirst. I have eaten nothing, for twelve (long) years I have seen no nourishment up to this day. It is as if I were dying of hunger and thirst. Oh King! You see me (here)—have therefore compassion on me and save me. Oh Giver! I suffer such great torment! Give me something to eat immediately!" Thus he cried while stamping on the floor in the middle of the sacrificial (place). When King Maṇicūḍa heard what the Rakṣas had said, he felt great compassion, looked the Rakṣas in the face and said, "Oh Yakṣa¹! Have no anxiety (and) fear not! This day I shall grant you your wishes (in everything) whatever you wish to eat." Thus speak-

- 11 B ing, he summoned the royal servants and said to them, "Oh servants! Gratify this Rakṣas immediately with whatever he may desire to eat and drink!" Thus he said, and when they had heard these words the royal servants forthwith cooked a meal of one hundred and twenty *pha*² of rice, adding to it pleasant herbs of many kinds (and) cooked vegetables, and piled (it) up before the Rakṣas. Now when the Rakṣas saw this meal, which would have been fit for kings, he was by no means satisfied, as a tiger is not satisfied if green grass is placed before it, (and) said, "Oh Lord (and) King! I am not satisfied with the meal that has (here) been prepared. I will not eat (this) food!" When the King heard these words of the Rakṣas, he went (forward) to the Rakṣas and replied, "Oh Yakṣa! Will you not eat such divine food?" Thus he spoke (and continued), "What food do you then desire?" The Rakṣas, after hearing the King's words, replied, "Harken, oh King! A Rakṣas does not desire (such) food³. What (does he then desire)? The flesh and blood of a newly killed (animal)—only such fresh flesh will I eat. Verily, therefore, (let such) fresh flesh be brought as food. I hunger for food, thirst for drink. Satisfy

¹ The manuscript confuses the concepts *Rakṣas* and *Yakṣa*.

² A measure.

³ *ann*, vegetable foodstuff consisting mainly of boiled rice.

me speedily with warm flesh and warm blood! Oh Prince! If you are (in truth) generous, satisfy me now. If you are not, and if your words 11 A were mere deception, then dismiss me. Then I must go."

When the Rakṣas had spoken thus and King Maṇicūḍa had heard his words, compassion arose in the King's heart and he thought to himself, "Oh (how) miserable, how miserable I have become! How am I to act now? What am I now to reply? Where is there fresh flesh without taking the life of another (living being)? I do not wish to perform any deed of violence¹. No, it must not be so. In order to attain perfection of giving², I would (rather) sacrifice all the flesh and blood of this, my (own) body to the Rakṣas." Thus he reflected. Then Indra in the guise of the Rakṣas spoke, saying, "Oh Prince! What are you sitting there thinking? I am hungry! It is meaningless to hesitate here." Then the King spoke, "Oh Rakṣas! It will be impossible (for me) to give (you) the food (you) have mentioned. Why (will it be impossible)? There is no fresh flesh without destroying the life of another (living being). (And) I absolutely do not wish violence to be done even to one single living creature. What am I then to do?" Thus he spoke and was in exceedingly great despair. As, at this time a tempestuous battle broke out between the Gods and the Daityas and great numbers (of them) fell, (he let) the dead be dismembered and placed them before the Rakṣas. The Rakṣas said, as soon as he saw this, "Oh King! (surely) you are jesting with me? I do not eat the flesh of a dead (man). I require the flesh and blood of a creature killed before me—while I may watch. Oh King! Why do you hesitate? 12 B Because of the torments of my hunger and thirst I am about to quit this life." Thus he spoke, (and) when the King heard these words, (these thoughts) occurred to him, "What am I now to do? As long as the Rakṣas does not (obtain) fresh flesh to eat, he will not be able to be happy. I will therefore carve³ the flesh and blood of this, my (own) body." Thus he reflected for a while. Seeing this, the Rakṣas said, "Oh King! Because I am so hungry, I have come to crave a boon of you for this sacrifice. You have promised that you would give me whatever food I wished. What are you now sitting and reflecting upon? If your promise holds good, act as it is necessary to do and give (me) fresh flesh. You shall not hesitate! Tormented by this hunger, I shall soon die; give therefore speedily before I am dead!" Thus he spoke, and King Maṇicūḍa, upon

¹ *hiṃsā-karma*.

² *dāna-pāramitā*.

³ Literally, "cut up and give".

hearing these hostile words from the Rakṣas, set his heart upon the true knowledge of enlightenment and thought, "This life lasts but a moment. This body is full of (unclean) matter¹: mucus, spittle, urine, excrement and blood. (Nevertheless) through this unclean body I shall participate in the true knowledge of enlightenment." Thus he thought, felt great compassion for the Rakṣas, took courage as best he could and then said comfortingly to the Rakṣas, "Oh Guhyaka²! Be not anxious and do not lose hope! Eat of the flesh that appeases your wishes. Drink here what

- 12 A blood there is in my body and that gives you satisfaction and eat (all) the flesh. I will this day regale you with my own flesh and blood. Do not stop until you are satisfied. I have met such a good friend today. My heart has long wished to meet such a good friend as you. By providence I have met him today. By virtue of my giving I shall today reach the other shore, I shall pay homage to all the Buddhas. I shall today cut up all the flesh upon my body into small pieces and give them to you. Be not impatient if there is a slight delay. They will rejoice today, the Gods, the Daityas and the Gandharvas, when they see me bestowing my gift. For the sake of (all) living creatures and because I crave the knowledge of enlightenment, I shall this day leave my body. Today I shall lay the feet of mine enemies upon my head and delight mine enemies." Thus he spoke in divers ways and (slowly) prepared himself. At this time the earth quaked as boats are tossed upon a (stormy) sea when a gale (comes roaring) over the surface of the earth. And all who stood upon the Path of Heaven, the Gods, the Dānavas, and the Gandharvas were greatly astonished when they heard that King Mañicūḍa was about to make a great, a wonderful gift.

- 18 B Then the King summoned slaughterers who understood the assaying of blood and said, "Come hither, slaughterers, come hither. Make there, where there is a superfluity of blood, a wound in my body and draw off the blood. This Rakṣas has not seen food or drink for a long time. Pour blood into his mouth. Let him drink the blood that gives (him) satisfaction and let (him) eat flesh. And wherever you see flesh, there cut away the flesh and give (it to him) to eat." Thus he spoke and the slaughterers who heard this command felt great compassion and became exceedingly sad and, tears pouring from their eyes, they folded their hands and bowed down to the two feet of the King and said (humbly), "Oh Lord (and) King! You should not give such a command. Forgive

¹ JD., "matter, pus"; T: *Gehirn*.

² Cf. note 1, page 70.

us, we are unable to carry out such a deed. We will not make wounds in the body of the King. Oh Lord! If wounds are made in this body, which is so compassionate, from which (so) many virtues spring, we, together with our knives, shall descend into Hell." Thus they spoke and fled. Then King Mañicūḍa, skilled in the forty-six practical arts¹, took an exceedingly sharp knife and prepared to cut into his own body. Then the priest Brahmaratha spoke, and also Queen Padmāvati, Prince Padmottara, the female companions from the women's quarters and the dignitaries shed tears when they saw that King Mañicūḍa was about to cut (into his own flesh) of his own free will. They looked with gloomy faces as if they were exceedingly troubled, bent down to the two feet of the King and said (humbly), "Oh Lord (and) Master! You should not do such a thing. This Rakṣas came (merely) in order to upset the sacrifice." Thus they spoke (and then they added), "Therefore, oh Lord, you must not commence this work. You must not, oh Lord, leave Queen Padmāvati and Prince Padmottara. We are defenceless if you are no (longer alive). You must not deprive (us), who implore you, of hope. If you, oh Lord, give up your life in this fashion, we shall all step into (this) burning brazier and give up our lives. Oh Lord (and) Master! If you, who have regarded and protected the people as your own son, if you are no (more alive), what will happen to this people? They will experience great suffering. And, with Padmāvati at their head, all the ladies of the royal household will follow², if you are no (more alive). You must therefore not offer this Rakṣas the enjoyment of human (flesh)." 18 A

When he had heard the speech of the Ministers, the priest etc., the King, the Bodhisattva, spoke, saying, "My dear one! Oh Padmāvati! It is useless for you to sit (here) before me and weep, be sad, lament and pray. Oh Padmāvati! The things that we hold dear in this world do not last for ever. One day will come the parting from whatever may have been dear or repugnant (to us) and we must leave (it). Therefore you should not destroy (my) work by weeping and lamentation and by (wishing) to prevent me from attaining perfection in giving so that I may win the highest and true knowledge of enlightenment. Oh servants! Without giving, no knowledge of enlightenment will be won. Without surrendering one's flesh and blood, one cannot reach the other shore of the river of giving³. Therefore do not deter me from my giving!" Thus 14 B

¹ *caturṣaṣṭhikālān saṃyukta juva-hma*, "equipped with the forty-six skills".

² That is to say, go to their deaths. *lokaṃ*, after *aṃtapuras*, is to be understood as a class-word.

³ That is to say, attain perfection of giving.

he spoke, full of zeal, (but still) giving comfort to Padmāvati and the other people. Himself, he then cut with the knife into his body, thought loving thoughts (about) the Rakṣas, and said with gentle words, "Oh Rakṣas! Come hither to me. I give you (here) a gift: fulfilling my wish, you shall (now) eat of my flesh and (drink of) my blood until you are satisfied." Thus he spoke, and, when he heard these words of the King, Indra, disguised as the Rakṣas, cupped his hands to his mouth and licked up the blood (that) was in the body of King Mañicūḍa. When the dignitaries and the others now saw that a stream of blood flowed out from the body of the Bodhisattva and into the mouth of the Rakṣas¹, they set up a lamentation and wept, saying, "Alas! Alas! This Rakṣas is consuming the King." The King, however, noticed clearly that the stream of blood was growing slowly smaller and took courage.

- Then, because he wished to test whether the King's concentration² would succeed or fail, Indra, in the guise of the Rakṣas, spoke to the
- 14 A King, saying, "Oh wise King! Was your spirit not alarmed when you let me drink your blood?" Then the Bodhisattva, the King, replied after he had heard the words of the Rakṣas, saying, "Oh Rakṣas! My spirit was in no wise alarmed by the (thought) that (you) were drinking my blood. On the contrary, I was apprehensive, when the stream of blood grew smaller, lest you, who were so thirsty, should not be appeased." Thus he spoke, and when Indra, the King of the Gods, heard these words, he was greatly astonished: when he had drunk the blood a little while and had glanced at his own body, he said to King Mañicūḍa, "Oh Prince! After drinking of your blood, my thirst is quenched. I have now drunk blood enough. However, I am hungry³. I desire to eat flesh. Give me (now) flesh!" When he heard the Rakṣas' words, King Mañicūḍa rejoiced greatly, hastily stemmed the stream of blood, took an exceedingly sharp knife, took pity on the Rakṣas and cut everywhere fat was to be seen pieces of flesh from his body and handed them to the Rakṣas. The disguised Indra (however) took the flesh of the King, piled it up in his mouth, distended his cheeks and ate comfortably and slowly, as if he would never again eat or as if he had never eaten before in this manner. The more flesh the Rakṣas ate, the thinner became the body of the King, (yet) the King gave to this wretch ever more flesh, although
- 15 B he suffered greatly in this manner, and satisfied (the desires of the Ra-

¹ *rākṣasayā hmutus juva*, "and was in the mouth of the Rakṣas".

² Literally, "whether to the King would be concentration or not".

³ I cannot explain *malam*; T has no comment either, he merely places a question-mark under the word.

kṣas). Then the Rakṣas thought to himself, "Although it causes him such pain, this King nevertheless gratifies me and expresses feelings of love for me." When the King had cut the last flesh from his body into small pieces and had placed it before the Rakṣas, he said to the Rakṣas, "Oh Rakṣas! Have compassion on me! Take (all the flesh) on my body together with the fat so that no (piece) remains. Eat!" Having heard these words, the Rakṣas ate all (the remaining) flesh and blood on the body of the King.

Then there was no flesh or blood left on the body of the King: he was a mere skeleton and suffered violent pains. He held himself upright as best he could, clenched his teeth together and addressed his own heart, saying, "Oh (my) heart! Long have you wished for this. This day your wishes shall be gratified. Oh (my) life!¹ You shall not leave this body (so) quickly." Thus spoke the King, who could no longer bear this pain, had no longer flesh or blood, consisted² (of) only a backbone, belly and bones, and he fell to the ground and lost consciousness. When they saw the King fall down, the dignitaries, the Ministers and all (the others), also the Prince, could no (longer) bear all (this): they immediately fell to the ground and lamented. (And) the Queen, when she saw her Master, King Mañicūḍa, fall to the ground, faint and suffer great pain, smote 15 A her breast, tore out her hair and smote her head. Embracing her Master, the King, who had fallen senseless to the ground, she lamented and wept bitterly, "Oh Lord! Oh Lord! Oh Master! Oh Master! Oh Protector! Oh Compassionate One! Oh Lord of the World! You have rendered a wretched woman like me defenceless and (you) suffer (now) great agony. Oh Lord! Oh Lord! Look me in the face for a moment at least. What was the promise you made only a short time ago to my father Bhavabhūti, the mighty Ṛṣi, when you took my hand in marriage? 'Without Padmāvati I will go nowhere' and 'I will not leave Padmāvati, even for a moment'. Thus you have promised. Have you then forgotten this promise today? This day you have rendered me defenceless for no reason and left me, oh Lord (and) Master. Oh pain! Alas! How fate will punish me! What am I to do now? Now I live no longer, oh Master of (my) life. Now my body has dried up. I have lost my bearings³; it is as though I

¹ *prāṇ*.

² Literally, "was, has been".

³ Literally, "I no longer know the four points of the compass (*diśām*, judging from the form, the genitive plural of Skt. *diś*) or the four intermediate points of the compass (*bidīśām*).

were on fire¹. Whither do you now wish to go? Never had I even dreamt, oh Lord (and) King, that such (a thing) would come to pass. Whither shall I go now? Where rest? I am minded to cast myself into the blazing fire in order to meet my death. Oh Lord! Oh Master! — — —” Thus did she lament in many ways. Then, when they saw Queen Padmāvati lamenting, her son, Prince Padmottara, the Minister Subāhu, the Master of the Treasure Chamber, Buddhisena etc., and all the people from the women’s apartments prostrated themselves repeatedly on the ground

16 B and joined in a wail of woe, and lamented loudly.

When he heard the sounds of (her) weeping, King Maṇicūḍa, because of the sound of (her) weeping, recovered and regained consciousness. As if awakening from sleep and bearing with difficulty the great pains (which) were like the (agony of) death², he summoned up all his strength and, holding himself upright to the best of his ability, rose now slowly to his feet, although there was neither flesh nor blood on his body and he consisted only of bones, looked the Rakṣas in the face and said, “Oh Rakṣas! What was on my body I have given you to eat. In spite of this your face reveals no satisfaction. I will therefore give you this entire body to eat. Eat (now), so that I may attain perfection of giving, all the bones in my body so that there is nothing left.” Thus the King spoke and placed himself in front of the Rakṣas. Then Indra in the guise of the Rakṣas touched him with both hands³, put his hands round the body of King Maṇicūḍa and acted as if he would (now) swallow him. Then King Maṇicūḍa felt compassion for the Rakṣas and spoke, saying, “Oh Rakṣas! As long as I am alive, I shall pray. For what? That I may be capable, by virtue of surrendering (my) body, of attaining the highest and true knowledge of enlightenment and redeem all (living) beings. For this I pray.” Thus he spoke. When they saw that he was surrendering his

16 A (own) body under great difficulty, all the Gods that were on the Path of Heaven were greatly astonished and exulted aloud.

When Indra, the King of the Gods, learnt that this King indeed did not fear to surrender even the limbs of his body as a gift, so that nothing should be left, he was greatly astonished. He considered that he should no longer inflict pain on him, left his guise as the Rakṣas, and became again the living Indra. He arose from out of the burning brazier, looked the King in the face and said, “Oh King! I am no Rakṣas. I am in reality

¹ T.: *von uya* ?

² Literally, “like as though he should die”.

³ The following *kacā minakaṃ* I find inexplicable. T. also queries these words.

Indra, the King of the Gods. You have here performed a great and difficult task (*dharma*). I have seen your work and attained my aim. I will now grant you a boon, whatever you may desire." When he had heard these words spoken by Indra, King Maṇicūḍa said, "Oh Kauśika! King of the Gods! I have not made this gift because I wished, through the merit of surrendering this body (of mine), to become the King of the Gods and to enjoy rule over Amarāvati. Neither was it done from a desire to become Brahmā, the great four-faced Lord of the World, neither from a desire to be reborn in Heaven and enjoy (celestial) pleasures, neither from a desire to become a sovereign of the world (*cakravartin*) and to rule over an earth limited only by the seas. I have made this gift in order to attain, by virtue of the merit of surrendering (my) body, the highest knowledge of enlightenment; I have made this gift because, having attained the highest knowledge by virtue of this merit, I wish to redeem (all living) beings in this existence. I had no other 17 B desire." Thus he spoke, and Indra, the King of the Gods, was greatly astonished when he heard these words spoken by the King and thought to himself, "Oh (how) miraculous! This King is great indeed! Although such suffering and pain has been inflicted upon him, his heart feels no remorse¹. Blessed, blessed (be) he! He shall rightly be called a king, a generous, a compassionate, a devout (man). Blessed be (this) King!" Thus he thought and, in order to permit the King's body to be restored to its former (condition), Indra, the King of the Gods, wished to procure the healing remedy known as Sadyovat and anoint the body of the King with this unguent². He said, "Oh Bodhisattva! Oh King! You need not leave your body. In surrendering your body you have undergone much suffering and pain. Do you feel no remorse³ at all?" Then the King replied, "Oh Kauśika! In my heart there is nothing that may be called remorse." Thus he spoke. Then Indra said, "Oh King! How have you learnt such knowledge of enlightenment?" Upon hearing these words, the King was silent for a while, filled his heart with the highest knowledge and recited the (following) verse, "By virtue of the merit of having surrendered my own flesh and blood, twice as much flesh and blood as before has this day materialized upon my body." At this moment the earth quaked six times and countless Gods appeared on the Path of 17 A Heaven, saw that the King had been endowed with a new body like

¹ Literally, "there is in his heart no talk of remorse".

² Literally, "medicine".

³ T. notes, not quite accurately, *Schmerz*.

his previous one, rejoiced, exulted aloud and showered down a rain of many sorts of heavenly, sweet-smelling blossoms. And let drums¹ be sounded.

When they saw that King Maṇicūḍa had been endowed with a body like his former one, everyone was greatly astonished. Queen Padmāvati, Prince Padmottara, the Ministers and the priest. (And) Indra, the King of the Gods, was astonished when he saw that the body of the King was (again) whole, opened his thousand eyes, folded his hands and, looking King Maṇicūḍa in the face, begged for forgiveness, saying, "Oh King of Kings! Maṇicūḍa! (It was) only in order to test your nature (that) I caused (you) great pains and torments. May you forgive me for this trespass. However, when you shall have attained the highest knowledge and become a truly Enlightened One, bear me in mind." When he heard these words of Indra, the King of the Gods, the King replied, "Oh Kauśika! When I have attained the true knowledge of enlightenment I shall undoubtedly bear you in mind. I have (already) forgiven you." Thus he spoke, (and) the King of the Gods, Indra, followed by all the hundred thousand and again hundred thousand
 18 B times ten thousand Gods gave the King their blessing and vanished (from there).

Then King Maṇicūḍa stepped from that Hall of Sacrifice and gave all the Bhikṣus and Brahmins gifts, untold treasures, gold, horses, elephants, chariots, clothes, jewelry, seats, covers, beds, drinks, silken gowns, villages and countless cows, buffaloes, and other cattle adorned with girls' ornaments. And to (the kings) from the other lands, King Duṣprasaha and all the others, he gave gifts with his own hands. And he fetched both the elephant Bhadragiri, (which) was able to cover a hundred leagues in one (single) day, and his own exceedingly beautiful horse, and further a sacrificial fee of ten thousand (pieces of) gold, and gave these to his priest, called Brahmaratha. Then King Duṣprasaha, from the city of Ayodhyā, was seized with envy when he saw that he had given this priest, the Brahman, the elephant as a gift and he thought to himself, "Look! He has given the elephant to this Brahman. Now this Brahman will be king. I desire to have that elephant!" Thus he nourished his desires and said to Maṇicūḍa, "Oh great King Maṇicūḍa! Why did you give this elephant to the Brahman? There is no point (in that)." After he had spoken and when King Maṇicūḍa had heard King Duṣprasaha's hostile words, he said, "Oh King Duṣprasaha! This

¹ Literally, "instruments named drums".

elephant pleased the Brahman, the priest. For this reason, oh King, I have given him the elephant. Oh King! It is not my custom to demand 18 A back a thing that I have (once) given." Thus King Maṇicūḍa spoke and gave the elephant to the priest.

Then King Maṇicūḍa summoned the mighty Ṛṣi Bhavabhūti, Padmāvati's father, and, folding his hands, said humbly, "Oh mighty Ṛṣi Bhavabhūti! (Only) a short time ago¹ I took the hand of Padmāvati in marriage and made (thereby) the promise to give you the benefits of a sacrifice. Today I have made the sacrifice 'Boundless' and surrendered (all) the blood and flesh on my body. The merit accruing from the performance of this sacrifice I will therefore give to you. Receive it please!" Thus he spoke, and the mighty Ṛṣi Bhavabhūti was exceedingly glad when he heard these words spoken by King Maṇicūḍa. The mighty Ṛṣi said, "Oh King! So be it! So be it!", gave the King his blessing, as was right and proper, and returned to his hermitage. When now King Maṇicūḍa had completed the sacrifice 'Boundless', he departed from the (place of) sacrifice, gladdened the beggars (by giving them) whatsoever they wished, and prepared to return to the city.

About this time a mighty Ṛṣi named Vāhika arrived, looked the King in the face, greeted him, gave him his blessing and spoke, saying, "Oh generous King! I have come in order to beg something of you. Harken! What it is? My teacher, the mighty Ṛṣi Marīci of the Kāśyapa race has built himself a dwelling on a mountain in the Himālayas (and) 19 B is there surrounded by countless pupils. Having learnt the four Vedas from this teacher, I prostrated myself at his feet and said, 'Oh Guru! Oh Teacher! What fee do you wish² for teaching me the four Vedas? Tell me please!' Thus I spoke, and my teacher, the mighty Ṛṣi Marīci, replied, 'Oh Pupil! If you desire to give me a fee, then I wish for nothing other (than this): King Maṇicūḍa's principal consort, Queen Padmāvati, and her son, Prince Padmottara. Present me with these two as a teaching fee so that they may serve me.' Thus he spoke, and therefore I have come to you (now), oh King, in order to beg you for these two, your wife, Queen Padmāvati, and your son, Prince Padmottara. May you be gracious to me!" Thus he spoke, (and) love filled the heart of King Maṇicūḍa when he heard the words of the mighty Ṛṣi called Vāhika. (However) he thought, "What am I now to do? Padmāvati and Pad-

¹ *u khu-hnu*, "on that day". T., incorrectly, gives *heute*. *u khu-hnu* stands here as a sort of contrast to the subsequent *thaniyā dinas*, "today".

² Literally, "is necessary".

- mottara cannot live twelve minutes¹ nowadays without me." And the servants of the King (who) heard (this) request for Queen Padmāvati and Prince Padmottara were unable to bear the great pain, were afraid
- 19 A (and thought), "How strange! How remarkable!" Then the King was silent for a while and pondered, "Until I give away my son and wife as a gift, in order to attain the highest and true knowledge of enlightenment, I shall surely not obtain the knowledge of enlightenment. What am I to do; I love them (both) so much². I will give this Brahman both my wife, Padmāvati, and my son, Padmottara." Thus thinking, King Mañicūḍa looked his wife, Queen Padmāvati, in the face. Queen Padmāvati, when she noticed that (her) Lord, the King, was looking her in the face, then thought, "My³ Lord will certainly give away both of us, me and my son, to this old Brahman", and both (of them), (her) son and she herself, stepped forward to her Master, bowed down to his feet, tears flowing from their eyes, and said stammering and weeping, "Oh Lord (and) King! Fulfil the wishes of your heart. Give us both to this Brahman and attain thereby perfection of giving. We have been sent for—therefore do not be torn by doubts." All her female friends were astonished when they heard these words spoken by Queen Padmāvati. (And) King Mañicūḍa, (whose) heart was filled with the true knowledge of enlightenment, seized with his right hand a golden vessel, with his left hand, (however), the two, Queen Padmāvati and Prince Padmottara, took them
- 20 B both by the hand, looked the Brahman in the face and said, "Oh Brahman! (Here) I give you these two, my³ wife and (my) son. Receive them please." As he said this, King Mañicūḍa laid down an oblation of sesame and *kusa*-grass, sprinkled water and uttered the (solemn) vow, "May I, by virtue of the merit of surrendering my wife and son, forthwith attain the knowledge of enlightenment." With these words King Mañicūḍa poured water on the Brahman's hands. The Brahman then bestowed a blessing (on him), and accepted these two, Queen Padmāvati and Prince Padmottara, as a gift. At the same time, a sixfold earthquake shook the world. And in the celestial regions the tens of thousands of Gods learnt that this King had given away his wife and his own son in a wondrous manner as a gift: they were greatly astonished and the tens of thousands of Gods all exulted, one after the other. Then the mighty Ṛṣi named Vāhika looked Padmāvati and the boy Padmottara

¹ *bā-ghali*, the period of time of half a *ghali*: cf. JD. sub verbo.

² Literally, "therefore what am I to do, though I love (them) so much".

³ In the MS., *thva*, "this".

in the face and said, "Oh Padmāvati! Oh Padmottara! You are both my servants¹ (now). You shall serve me—I am your master. Now (then), come to my dwelling!" With these words, he drew them (with him), taking them by the hand. Then Queen Padmāvati was no longer able to bear the grief (?) in her heart, shed tears from her eyes and said, sighing and weeping, "Oh venerable Brahman! Hasten not (so greatly)! Bide yet a while! Why? One more day only will² I regard the face of my Lord, for later I shall not be able to behold the face of my Lord. Therefore, 20 A just this one day do I wish to behold the face of my Lord." Thus she spoke, and when he had heard this, the venerable Brahman remained silent for a while. After that, the mighty Ṛṣi took the two, Queen Padmāvati and Prince Padmottara, by the right hand and by the left hand, bestowed (his) blessing with the words, "Oh King! May fortune favour you!", and led the two speedily to his dwelling. When they had arrived at the mountain in the Himālayas, he bowed down to the feet of the Guru called Marīci and surrendered to the Guru the fee that he himself had demanded: the Queen and the Prince. From that time onwards³ the two, Queen Padmāvati and Prince Padmottara, served the mighty Ṛṣi to the best of their ability.

King Maṇicūḍa rejoiced when he had given up his son, the dearly beloved one, (and his) entire family and, as he was now about to return to his city of Sāketa, delighted the Kings from the other lands, King Duṣprasaha and the others who had taken part in the sacrifice, by (giving them presents of) horses, elephants, carriages etc., (together with) precious metals (and) with gold; he let them be invested with all possible honours and took his leave of them and sent them back to their several cities. Then King Maṇicūḍa (also) returned to his city.

Thereupon there arose in King Duṣprasaha (great) envy on account of his desire for that very elephant. Having arrived at his city of Hastināpura, he consulted immediately with his Ministers and sent Ambassadors to King Maṇicūḍa. In accordance with the command of King Duṣprasaha, the Ambassadors then arrived at the city of Sāketa and spoke 21 B in this manner to King Maṇicūḍa, "Oh King Maṇicūḍa! We, King Duṣprasaha, do let the following be proclaimed. What it is? If you wish to remain friends with King Duṣprasaha, you must recover the elephant given as a gift to the priest, the Brahman, and hand it over (to us).

¹ Literally, "my male and my female servants".

² Literally, *thani gāta*, "today it is sufficient if I ...".

³ In the MS., *thva belas*, "at this time".

Thus (we) let it be proclaimed. If, (on the other hand), you do not recover that elephant, we shall take (it from you) by making war upon you. Make ready as many soldiers as you have! Many men will come with King Duṣprasaha at their head; they will kill you and take your entire kingdom (and also) capture that elephant. Thus we let it be proclaimed.” When King Mañicūḍa had heard this hostile speech from the Ambassadors, a violent rage broke out among the Ministers and warriors seated at his council, who had heard what the Ambassadors had said. All who were seated in that assembly looked up with blazing eyes¹, ground their teeth, clenched their fists, shouted aloud, looked the Ambassadors in the face and said, “Oh Ambassadors! Say unto King Duṣprasaha as follows: ‘Oh King Duṣprasaha! You shall not set² your heart upon something transitory (?).’” Thus they spoke, (and then continued) “In case you should be in a position to fight against us, however, then
 21 A prepare what you have of warriors, soldiers and heroism and come! Should you, on the other hand, not be in a position to begin a war, then leave that (=your) kingdom and flee to a distant territory.” Thus they spoke, (and added), “Say unto your King: ‘We shall (now) make ready horses, elephants, chariots, warriors and soldiers and shall (then) fight against you.’” When he had heard what the Ministers had said in this manner to the Ambassadors of King Duṣprasaha, King Mañicūḍa felt great compassion for King Duṣprasaha, looked into the faces of all those present in the assembly, the Ministers and all the others, and said, “Oh Ministers! Be not wrath with King Duṣprasaha. Because (his) heart is so set upon the (transitory) things of this world, one should not begin a thing (like) a war. We should also be as miserable as they. Our army would be destroyed as well as theirs. Therefore do not dismiss these Ambassadors with angry words. Oh Ministers! Dismiss these Ambassadors by saying to them what I have (already) said: It is not in accordance with my principles to take back the elephant I have given as a gift to the priest, the Brahman. Dismiss (them) with gentle words!” When the Ambassadors had heard this speech, they related the entire course of events to King Duṣprasaha (as soon as) they had returned to King Duṣprasaha.

When King Duṣprasaha had heard this whole story, he became exceedingly wrathful and immediately gathered (his) Ministers, warriors
 22 B and soldiers. And in countless numbers of tens of thousands he made

¹ Literally, “opened (their) red eyes”.

² The passage *jibayā jalā* (T.: *Alter?*) *macāyā* is unfortunately rather obscure.

ready horses, elephants (and) chariots. And when the soldiers had armed themselves early in the morning, and some had taken bows, others spears and others again battle-axes and similar sorts of sharp weapons, they marched to battle with many sorts of instruments sounding, angry, shouting loudly, their faces turned towards the city of Sāketa. When the soldiers shortly afterwards reached the neighbourhood of the city of Sāketa, they gathered by the city and erected (a camp of) tents. At this time, King Maṇicūḍa, surrounded by his Ministers, was in an airy chamber on the roof of the palace. (And) as [this] King Maṇicūḍa looked down from (this) chamber and saw the army of King Duṣprasaha, he¹ said to his Ministers, "Oh (my) ministers! Whose army is this in the neighbourhood of the city?" Thus he spoke, and when the Ministers heard this, they replied, "Oh King! What shall we do now? You are one who feels compassion with the enemy, one who harms nobody. Oh Lord (and) King! Do you not know? These soldiers form the army of King Duṣprasaha. As this King intends to conquer our kingdom, they have set up their tents here. Oh King! Impart (your) commands to us now. 22 A Shall all our soldiers march out, do battle with them, destroy their entire army and fetter their evil-minded king? Kindly give us your commands." Thus they implored, (and) King Maṇicūḍa, when he heard what the Ministers angrily said, began to feel compassion on the enemy and said, "Oh Ministers! For the sake of another (being), I surrendered (all) the flesh and blood on my body—how can I then perform a deed of violence? Oh Ministers! It does not please me that we should make war upon this King from another land. Go rather to our teacher, the Brahman, and, after giving this teacher, the Guru and Brahman, countless golden *tanḱās*³ as a sacrificial fee, bring back that elephant called Bhadragiri. (And) give this elephant to King Duṣprasaha. Be not wrath. Wrath is of evil. Therefore do not fight (against the King)." When the Ministers had heard these words, they were greatly astonished, looked each other in the face and said, "Oh, (how) miraculous! What compassion on one who causes (us) such great troubles this day!" Thus they spoke, one to another. Then all the Ministers conferred with each other.

At this time King Maṇicūḍa sat alone in the airy chamber on the roof of the royal palace and thought to himself, "Alas! Alas! (Our life) is

¹ Literally, "the King".

² *huṃ huṃ*, in *huṃ huṃ deśayā samīpas* probably increases the indefinite contents of this passage.

³ A coin.

- 23 B** only a short time in this existence. Behold, (however), what a *māyā*! Greatly angered, and without reflecting upon the good and the right (*dharma*) in the kingdom, this King has come hither. There is no joy in ruling over this kingdom. Why? This reign is like living in Hell. What am I to do? I shall somehow strive to give up (the rule over) this kingdom and to settle alone in some wood.” Thus thinking, King Maṇicūḍa exhaled a hot breath, inhaled cool air, sighed deeply and looked up towards Heaven. At this moment four venerable Pratyekabuddhas flew down from the Path of Heaven in order to test whether the King’s heart was truly pure or not and settled upon the highest part of the palace (?)¹, on the top of the chamber in which King Maṇicūḍa was resting. When King Maṇicūḍa now saw the venerable Pratyekabuddhas, he rejoiced exceedingly, bowed down to the feet of the four Exalted Ones, greeted them, bade them be seated upon four magnificent seats and implored with folded hands, “Oh great Ṛṣis! Have compassion on me! Let the desire for sensual pleasures in this (transitory) existence pass from me, let me flee to a wood and (there) live. In this wood I shall live alone and happily.” Thus he prayed, (and) the venerable Pratyekabuddhas thereupon replied, “Oh King! We have come in
- 23 A** order to fetch you. Hold fast now to our beggars’ clothing.” When he heard these words, King Maṇicūḍa was exceedingly glad, rejoiced that he would now fly aloft as he had wished (?) and seized the hems (?) of the beggars’ garments around the waists of the Pratyekabuddhas. Then the Pratyekabuddhas bore the King, as a swan flies, up through the air. Causing (the King) to fly in this manner, they bore (him) to one of the mountains in the Himālayas. When the Ministers now saw King Maṇicūḍa flying away through the air, they were exceedingly troubled; all of them raised a loud lamentation and wept, “Oh King! Oh Master! Oh Lord! Oh Protector! Whither are you now going? Alas! Whither are you (now) going, leaving us (all), you who possess such great compassion for us and the people? Oh Master! Oh King! Who will now care for the kingdom? How shall we now live without you?” Thus they lamented in manifold ways. When King Maṇicūḍa had arrived at the mountain in the Himālayas, he lived alone in a wood. What was this wood like? It had trees of many sorts, it was rich with the smell of many flowers and pure water flowed (through it). When they had placed the King down in such an inaccessible wood, the four venerable Pratyekabuddhas said (to him), “Oh King Maṇicūḍa! Are you not now satisfied? Invoke
- 24 B** us if any misfortune should befall you,” thus they spoke, “and we will

¹ The expression *karmma-sirṣas* is difficult to interpret and may be a corruption.

then come and free you. Oh King! Think no more of your kingdom." Thus the four Pratyekabuddhas spoke and vanished through the air by employing their magic power.

Now King Mañicūḍa lived alone in the wood; he built himself a hut somewhere and lived the life of a Ṛṣi and lived very happily. King Mañicūḍa now regarded this (transitory) existence as a poison and, alone in this wood, pursued his Yoga-meditations. Then (it came to pass), through the miraculous power of this King, (that) all the animals living in this wood, tigers, bears, snakes, elephants, gazelles, boars and jackals, became as penitents: they felt no desire to harm any other (living being) (but) felt (only) compassion as soon as they saw another (being). While the King was now practicing asceticism in this manner, a mighty Ṛṣi named Gautama appeared to him. In order to test the nature of the King and to see whether the King's heart were not struck by terror at the sight of the many dangers of the wood, he said to King Mañicūḍa, "Oh King! Why do you live alone and without any companions in such an inaccessible wood? In this wood there are many kinds of danger, and there is also (here) an exceedingly terrifying Rakṣas. This Rakṣas dwells exactly at this spot. Are you not afraid at all to dwell at such a 24 A spot? Oh King! Why did you give up a royal palace like (yours), leave (your) country at such a (tender) age? Oh King! You renounced such a (glorious) reign and now suffer pains in this unpopulated wood. Oh King! Why have you created such a situation for yourself, (why have you) placed yourself in the power of affliction? What privations have you suffered? You must not, oh King, live alone in this wood, which is alive with dangers. You should rather return to your kingdom, enjoy a reign of great joy and protect your people, as before." When he had heard these words spoken by the mighty Ṛṣi Gautama, King Mañicūḍa replied, "Oh Gautama! Best of Munis! What are these words I hear! I have no fear, even though I live alone in this wood. I desire only to lead a solitary life. Oh best of Munis! Why, you are yourself an ascetic! How can it be possible for you not to know! Oh Ṛṣi! This desire for the sensual enjoyments in (this transitory) existence is like a disease. Therefore, oh Gautama, I have no mind to enjoy the reign over that kingdom." When the Ṛṣi Gautama heard him say this, he recognized the pure heart of King Mañicūḍa and said, "Oh King! Blessed (be you), blessed! I have penetrated your heart and attained my object." Thus spoke the Ṛṣi and returned to his dwelling.

Then King Mañicūḍa lived happily (engaged) in meditations¹ (and), 25 B

¹ In the MS., *dhyaṇāgāras*, "in the house of meditation" (?).

in the city of Sāketa, the Minister Subāhu reigned now in the same way as King Maṇicūḍa had reigned (before him)¹. (This) Minister Subāhu (pondered), "What shall I do in this kingdom (which) is without a king and has only an army? How should I (be able to) make war upon the enemy? It must not be thus². (We) will go to the mountain in the Himālayas, give Ṛṣi Marīci countless (pieces of) gold, fetch back Prince Padmottara, consecrate him King, let him be proclaimed King and then begin the war against the enemy." When this thought had occurred to him, the Minister Subāhu took tens of thousands of golden *taṃkās* and sent out (ambassadors) in order to request back the boy from Ṛṣi Marīci. The royal officials then delivered the tens of thousands of golden *taṃkās* to the Ṛṣi Marīci and brought back Prince Padmottara. Then the royal officials placed the Prince upon the throne and let him be consecrated King. When all this had been done, the Minister Subāhu, Buddhisena, the Master of the Treasure Chamber, and all the others spoke to the King, saying, "Oh King Padmottara! Give us now (your) leave. We wish to march out and join battle with the enemy. For the enemy came into your kingdom a long time ago and gathered (here). Now we wish to destroy them utterly. Graciously give us your leave!" Thus they spoke, and when King Padmottara heard the Ministers' speech, he granted

25 A them leave. Now all the Ministers conferred together, gathered countless warriors and soldiers, gathered horses and elephants in tens of thousands, drew up the infantry, equipped (them) with divers sorts of cutting and throwing weapons which had been prepared, let various instruments be sounded, kettle-drums and *bhṛātis*³ play, and sent up a loud battle cry. Then, after the soldiers had been gathered, King Padmottara, the Minister Subāhu, the Master of the Treasure Chamber, Buddhisena, etc. drew them up in battle array and, on an auspicious day at a time decided as auspicious by a good constellation of stars, they advanced into battle after King Padmottara had mounted into his chariot and (there) uttered a lion's roar.

When now King Duṣprasaha, (King of) the city of Hastināpura, saw King Padmottara advancing into battle, he immediately said to his soldiers, "Oh soldiers! Behold! Behold! The army of a certain Padmottara has advanced into battle. Be prepared!" Then, having heard this, all King Duṣprasaha's soldiers seized (their) cutting and throwing weapons

¹ The passage is somewhat obscure. *calay yāya* means actually "go away", but seems here to have been used for *carati yāya*, "to reign".

² Literally, "thereby that it so is, it does not go".

³ A definite sort of instrument.

and were prepared. Now the armies of the two kings fought against each other on two wings and a stormy battle took place. The soldiers of King Padmottara now attacked those of the evil-minded King, one after the other, and cast them down to the ground. When he perceived this, King Duṣprasaha was exceedingly wrath, ground his teeth, looked with blazing eyes¹ and rushed forward as a tiger rushes into a flock of gazelles. When King Padmottara now saw this King rush forward he descended from his chariot and a great fight took place between these two, King Duṣprasaha and King Padmottara. The Minister, Subāhu, and the Master of the Treasure Chamber, Buddhisena, were exceedingly wrath (that) a terrible fight should take place in this way between the two kings and rushed forward with grinding teeth and blazing eyes². When King Duṣprasaha saw these two Ministers rushing forward, he broke off the fight³ with King Padmottara and retired together with his army. Then the Minister Subāhu, Buddhisena, the Master of the Treasure Chamber, and all the other soldiers in turn shouted and rushed, as a lion rushes into a herd of elephants, into the army of King Duṣprasaha. Now they took whatsoever (those soldiers of King Duṣprasaha's) possessed⁴, tore off their heads and cut off their hands and feet. Then King Duṣprasaha's army took to flight, even as elephant calves flee when a lion breaks into the herd of elephants. Then King Padmottara struck down that King Duṣprasaha, took his wife unto himself and retired in his chariot back into his city followed by the soldiers. (After) saving his people and retiring with great joy, he (now) enjoyed the reign over the kingdom. 26 B

At this time the earth quaked on account of the exceedingly terrible battle that these kings had (fought). Then, when he saw that the earth quaked, Indra, the King of the Gods, residing in Amarāpuri⁵, shuddered, summoned the son of the Gods named Dharma and said, "Oh Dharma! Son of the Gods! Go (now) down to the earth and test King Maṇicūḍa, who is practicing asceticism on a mountain in the Himālayas. Oh Son of the Gods! When you have arrived at the cave in this mountain in the Himālayas, Maṇicūḍa's wife, Padmāvatī, will come in order to pick flowers for the daily worship made by the Ṛṣi Marīci. Then seize Pad- 26 A

¹ See foot-note 1, page 82.

² Literally, "opening red eyes".

³ Literally, "he did not fight with King Padmottara".

⁴ In the MS., *lāk lāk*.

⁵ An incorrectly new construction formed on the pattern *Amarāvatī*. *Amarapura* would have been more correct.

māvatī by force and chastise her before Maṇicūḍa.” Thus he spoke, and the Son of the Gods, having heard the command of Indra, the King of the Gods, said, “So be it! So be it!” and went in the guise of a huntsman to the Himālayas¹ and arrived at the dwelling of the Ṛṣi Marici. In what manner did this huntsman come? He had taken a bow and arrows, bore a quiver (?) over his shoulder, looked wordlessly around², and stood prepared, in accordance with the command of Indra, to capture the exceedingly dainty Padmāvatī. At the same time, in the garden at the foot of the mountain in the Himālayas, Queen Padmāvatī was now picking many sorts of flowers for the daily worship made by the Ṛṣi Marici. As soon as the huntsman perceived her, he went quickly up to Padmāvatī, seized her violently by the end of her hair, dragged her (with him) and brought her in the evening to the place at which King

- 27 B Maṇicūḍa was practicing asceticism. Then Padmāvatī trembled fearfully³, cried aloud, “Alas! I perish!”, thought of her husband, King Maṇicūḍa, longed for her husband and wept so greatly that (her) lamentations echoed through the wood, “Oh Protector! Oh Protector! Oh Master! Oh Master! Oh Lord! Oh Lord! I have been seized as a tiger seizes (a person). (And) there is no one to save me from this situation. Oh (my) Master! Oh Lord! I am very unhappy. Although my protector lives, I am nevertheless defenceless, (I live) without a protector. Oh Lord! Oh Maṇicūḍa! Having no protector, I am now being abducted by a robber. Alas! What suffering I must experience. Alas! How fate will punish me! Oh my Lord! Whither have you gone, you who are so compassionate as soon as you see a living being? Oh Lord! Who shall save me, suddenly aged, (me), your wife, (the wife of) King Maṇicūḍa, from this situation? Oh Compassionate One! Oh Lord! Alas! (Although) I am the wife of a King such as you, I experience here, (standing) in the power of this huntsman, such great suffering. Save me, oh Master, oh King!” Thus she lamented, arousing compassion.

When her husband, King Maṇicūḍa, practicing asceticism on the mountain in the Himālayas, heard that Queen Padmāvatī called him by the name and lamented, and (when) he heard (her) cries, he became

¹ In Kṣemendra's version, some hunting Śābaras appear to seize Padmāvatī instead of Dharma, who is certainly a later addition (*Bodhisattvāvadānakalpalatā*, *Maṇicūḍāv.*, Verse 127. Cf. Foreword, p. 12).

² The subsequent, probably corrupt, *jhuruphis* in *jhuruphis tayāva* eludes interpretation. It should perhaps be read *surūpī tayāva*, “having taken pains to appear beautiful”.

³ Literally, “feared trembling”.

compassionate and sad and could no (longer) bear to hear (her) lamenting 27 A
 voice, and he reflected. Then the King realized, "These cries of lamenta-
 tion come from no one else", and immediately began to look around,
 roaming about the wood. Then the King thought to himself, "Long have
 I wished to protect the body of another with my own body. This day the
 life of the person who is calling (to me) is in peril—I will save this poor
 person." Thus the King thought, and he cried aloud, "Fear not! Fear
 not! I shall save you. I have already come." Thus he comforted (her).
 When Padmāvati, fearful of the huntsman, heard these sounds, and
 perceived her Lord, King Maṇicūḍa, her limbs became cool as if water
 had been sprinkled upon her body and she thought, "Oh how wondrous!
 Behold! Behold! As the Gods take pity upon and free from suffering
 those who are oppressed by suffering, so my most compassionate Lord
 looks upon me with a compassionate eye when too great suffering falls
 (to my lot)." Thus she thought and, her heart filled only with suffering,
 she prayed most piteously, wetting her eyes with tears, stammering,
 and approached her Lord Maṇicūḍa with folded hands, (saying), "Oh
 Master! Oh Lord! May you save me, your slave. Oh Protector! I, who
 have carried out your wishes and have done whatever you commanded 28 B
 —I have (now) fallen into this dangerous situation. However, oh (my)
 Lord and Master, when you took my hand in marriage you made me a
 promise. What was this promise? 'Without Padmāvati this life (of mine)
 will not have security¹ even for a single moment.' Thus you spoke. Have
 you then forgotten this promise today? Oh Master (and) Lord! You should
 not live in a wood at this time therefore. Return to our kingdom! Enjoy
 your reign as before, and save me! Or do you wish me to be chastised
 by this huntsman this day, oh Lord, me, the child² of a Kṣatriya like
 you?" Thus she lamented in many ways.

Then King Maṇicūḍa felt exceedingly great compassion with Padmā-
 vatī, who was lamenting in this piteous (fashion), summoned the hunts-
 man and said to him, "Oh (my) dear (friend)! Oh huntsman! It is point-
 less to abduct this woman Padmāvati. Why? This woman is the servant
 of the Ṛṣi Marīci of the Kaśyapa race. If he learns (of this), the Ṛṣi will
 curse you and you would turn to ashes through the curse of this Ṛṣi.
 Therefore let this woman alone before the Ṛṣi learns (of it)." Thus he
 spoke, (and the huntsman), when he heard Maṇicūḍa's words was 28 A
 greatly afraid of (the) danger of the curse, withdrew quickly from

¹ Literally, "be fast".

² In the MS., *kanyā*, "girl", "daughter".

Padmāvati and disappeared. When Queen Padmāvati had now been freed from the danger of this huntsman, she looked long at the face of her Lord, Maṇicūḍa, without averting her eyes (from him), prostrated herself at the feet of her Lord, Maṇicūḍa, was exceedingly sad and wept very loudly. Then Maṇicūḍa, hearing the sound of (her) weeping, (which) was not to be borne, seized Padmāvati [by the waist] with his hand and said comfortingly, "Oh (my) beloved Padmāvati! You must not lament in this manner! What shall I do now? All who have been born into this world must necessarily leave (everything) one day, irrespective of whether they have cherished it, of whether it has been dear to them, or not. Oh Padmāvati! All people who dwell in this (transitory) world must enter into new births, must again be ill, must again die. They must also suffer divers sorts of pain, must experience sorrow and need. (For this very reason), when I had seen the existence of living beings for what it is, I gave up (my) reign, left (my) kingdom, left you and, in order to liberate all living beings, live in a hermit's wood."

29 B While these two, Padmāvati and Maṇicūḍa, discoursed in this manner, a Māra named Duḥkhin¹, the Lord of the World of Desires, came himself up to Maṇicūḍa in human guise in order to entice Maṇicūḍa into sensual love and said, "Oh Maṇicūḍa! What do you mean by making Padmāvati, who has been given the gift of all beauty and youth, suffer so? In order to pour love upon this Padmāvati and liberate her from pain you should not live in a wood like this. (Rather) go to the city of Sāketa together with Padmāvati, enjoy your reign, as before, and gladly surrender yourself to games of love with Padmāvati and live in joy. Oh Maṇicūḍa! (Only) in that manner will you surely and speedily attain a place in Heaven." When he had heard these words, Maṇicūḍa thought, "How remarkable! Who is this? It is one who has come hither in order to lead me astray so that I may act carelessly. Is he a demon? Or a human being? A Māra has surely come to me here. He has come in order to prevent (me from carrying out) my vow of asceticism." When he had assured himself of this, Maṇicūḍa spoke, saying, "Oh Māra! Do you not know? In order to liberate the world of living beings, whosoever is called a Bodhisattva accomplishes difficult works in many thousand ways. Because you wish to beguile me, one of these (Bodhisattvas), you have come (here to me). Oh Māra! You will not be able to lead me into delusion."

¹ In Kṣemendra's *Bodhisattvāvadānakalpalatā* Māra himself appears, not, however, there characterized as Duḥkhin, but identified with Kāma (*Maṇicūḍāv.*, Verse 140).

Even though the Gods and the Daityas were to take your part, you would never be able to lead me into delusion." Thus he spoke, and the Māra, having heard these words spoken by Maṇicūḍa, and being unable to lead Maṇicūḍa into delusion, vanished fleeing from there. When King Maṇicūḍa now saw the Māra named Duḥkhin in flight, he said again to Padmāvati, "Oh (my) beloved Padmāvati! Why do you cause me this 29 A sorrow? Even though we were to be united for a long time, we should nevertheless have to part some day. To be born as a human being into this world (means) after all merely (to live for) a moment, not for long. Each one of us must one day leave son, wife, field, house, mother, father, etc. Therefore, oh Padmāvati, you should not be grieved because you and I have been parted. Go (now) to the Ṛṣi Marīci and serve him (further). He will lead you to salvation." Thus he spoke comfortingly and sent Padmāvati (back) to the hermitage of the Ṛṣi Marīci. Then Padmāvati prostrated herself at the feet of her Lord, wept tears from her eyes, sighed and said, looking at the countenance of her Lord, the King, with a tear-stained face, "Oh (my) Master! (My) Lord (and) King! Why have (you), who have compassion on all living creatures, no compassion on me too, whose great suffering you have seen? Oh Master (and) Lord! Oh rightly may I be called unhappy! Alas! How Fate will punish me! Oh Protector! Because I have been parted from you, I wish to cast myself into the fire and leave this life." Thus she spoke, constantly looking behind her, sad and very miserable, and came to the hermitage of the Ṛṣi Marīci and related to the Ṛṣi Marīci in a stammering voice what had passed (between her and) her husband. When he heard 30 B the tale related in Padmāvati's piteous voice, Marīci's compassion was aroused. (And) the Ṛṣi Marīci then said, "Oh Padmāvati! When I beheld you (just now), I felt great compassion. I will now set you free. Go back to your kingdom, live together with your son Padmottara!" Thus he spoke and, causing Queen Padmāvati to fly up into the air, sent her from there (back) to the city of Sāketa. When she had arrived in her city, Padmāvati encountered her son Padmottara etc., and the inmates of the women's apartments and enjoyed her glory.

At that time a great pestilence raged in the kingdom of King Duṣprasaḥa (in¹) the city of Ayodhyā and countless people lost their lives. As the various measures taken at this time had proved of no effect, (the King) sent five Brahmans as Ambassadors to King Maṇicūḍa to entreat (him) for the precious stone of King Maṇicūḍa's with the inten-

¹ Literally, "of".

- tion of letting the water in which this precious stone had been bathed flow forth and (thus) giving it to the people to drink. These Ambassadors, the five Brahmans, then went to King Maṇicūḍa in order to entreat (him) for the precious stone. Walking further (and ever further), they reached the mountain in the Himālayas and there sought King Maṇicūḍa, and then came to the place where King Maṇicūḍa was dwelling. King Maṇicūḍa had (then) gone to a different place to that from which he had sent Padmāvati back (?), and he was (just) thinking, "When shall
- 30 A I (finally) (be able) to offer this body to another (being) and (thereby) become capable of attaining perfection of giving? It is impossible to carry on any longer in this way. I am determined in giving. Who has come to whom I can offer the gift?" (Preoccupied by these thoughts), he looked around in all directions. Then he saw from afar the five Brahmans approaching. King Maṇicūḍa rejoiced (greatly) when he saw them and went to meet the Brahmans in order to bid them welcome, exchanged many friendly words with them, brought them to his hermitage, plied them with the fruits, roots etc. of the wood and spoke, saying, "Oh Brahmans! How have you happened upon such an inaccessible spot? For what reason have you come?" When they had heard these questions (asked) by the King, these Brahmans said, "Oh King! We have come for no other reason than this: in the kingdom of our King, Duṣprasaha, a great pestilence has broken out. Countless of noble people (who) have contracted this disease have (already) died. Therefore we have come, oh King, to entreat you for the jewel in your head, so that we may call a halt to the misfortunes everywhere in the kingdom of this King Duṣprasaha. May you be gracious and give us the precious stone which is (set) in your head in order to grant life to the afflicted¹: Oh King! In all ten quarters of the world you are called a great giver, a devout man, a very generous man who feels compassion on all living beings. As such, have compassion on us and give us quickly
- 31 B the precious stone. Do not hesitate! Crown the work for which we came with success! We wish to depart speedily with the jewel from your head to the kingdom of King Duṣprasaha, (wish) to bathe the jewel in water and let this water flow forth everywhere in the kingdom. By doing so, a halt will be called to the whole disease²." No sooner had Maṇicūḍa heard the words of these five Brahmans who had come hither

¹ Literally, "to the beings".

² Or, "all people will be healed". *sarbalog*, which may be derived either from Skt. *sarvaloka* or Skt. *sarvaroga*, is ambiguous.

to gratify a wish that had been entertained so long than he felt great love for them and thought to himself, "Oh how miraculous! Excellent! Excellent! Fortune favours me! For the sake of a single living being I (went) so far as to give away (all) the flesh, blood and fat on my body. Why should I not now, for the benefit of so many people, give this mere jewel (set in my head)? As I crave the true knowledge of enlightenment, I shall give away this precious stone to the Brahmins!" Thus King Mañicūḍa thought, summoned the Brahmins and spoke encouragingly to them, saying, "Oh Brahmins! You shall this day fulfil the wishes of King Duṣprasaha when I give away this precious stone. I shall see to it that your commission is successful. This worthless body will today attain what is of true worth: I shall attain perfection of giving this day by donating the jewel in my head for the benefit of (many) people, to heal (them) of their diseases and their infirmities. The hosts of the Māra shall tremble this day¹. I shall this day set out for the other shore of (this) 31 A ocean of existence, shall this day attain the knowledge of enlightenment. And, for the sake of living creatures, I will surrender this body. On this day, what I have long prayed for will be fulfilled. When (you) cleave my head and cut out by the roots this precious stone, endowed with countless merits, which has jewel-roots like blossom-twigs (?), and when I take courage to the best of my ability, although it causes me pain, I shall (on this day) accomplish something good in life and give (you) this precious stone." After saying this, King Mañicūḍa forthwith took a golden vessel and spoke to the five Brahmins, saying, "Oh venerable Brahmins! You have come in order to fulfil a wish that I have long nourished. Blessed, blessed be you! For the sake of living creatures I will surrender my life. But this comes to pass not from a desire to attain royal glory through the merits of this gift, not from a desire to become a great seeker of pleasure², (nor) to be reborn in Heaven and (there) live in bliss. Neither does it come from a desire to rule over the world of the Thirty-Three and become Indra, the King of the Gods, nor from a desire to become Brahmā, the great Lord of the World, nor to become a Sovereign of the World (*cakravartin*) and to reign over the earth. Rather I wish that, by virtue of this gift, I may be enabled to attain the highest and true knowledge of enlightenment and bring³ liberation to those who

¹ Literally, "I shall let the hosts of Māra tremble this day."

² Instead of *mahā bhogī*, which sounds most remarkable in this context, it might be more correct to read *mahā yogī*, "a great yogin".

³ Literally, "let attain".

are not yet liberated; that I may be enabled to heal the diseases of those
 32 B who are sick; that I may be enabled to find a path for those who have
 no path. Further (I also wish) that (everything) that I have here prom-
 ised may in truth be carried out; that the people in the kingdom of King
 Duṣprasaha may thrive and that those things I wish may be fulfilled
 and that I may soon attain the knowledge of enlightenment!" Thus
 King Maṇicūḍa expressed his wishes while he poured water on the hands
 of the Brahmans.

As soon as King Maṇicūḍa had thus made his decision (to give away)
 the jewel in his head, the earth shook six times and a heavy darkness
 settled over Jambudvīpa. Moon and sun lost their brilliance, meteors
 flew through all parts of the ten districts of the world and everywhere
 fire flamed up. And on the Path of Heaven the Gods beat drums and in
 the rivers the water lay (still and) motionless. And from the flowering
 trees blossom fell and from the fruit trees fell fruit, and in the forest
 the game etc. and the birds fled in all directions, startled and afraid.
 And the people of Jambudvīpa were confused¹, and it was as though
 they had been incapable of thinking either this or that for a long time.
 And the Yakṣas, Gandharvas and Kinnaras living in the Himālayas
 were all very sad and lamented loudly. In what manner did they lament?
 32 A "Alas! Alas! He from whom many virtues spring, who is very compassi-
 onate and feels charity for living beings, the King of Kings, King Maṇi-
 cūḍa, will this day [apparently] die!" Thus they wept with loud cries.
 And on the Path of Heaven Śakra, Brahmā, the Guardians of the World
 and the tens of thousand Gods gathered because they saw that King
 Maṇicūḍa was about to perform an awe-inspiring, difficult deed.

At this time King Maṇicūḍa now poured water on the hands of the
 Brahmans and said, "Oh Brahmans! Harken! It will not pain me, even
 if you free the precious stone entirely and hand² it to me after having
 torn out the roots of this precious stone in my head on both sides of the
*jinu*³, and after having cloven my skull in twain. As I wish to attain the
 highest knowledge of enlightenment, I will give it to you. Do not hesitate
 now, oh Brahmans! Cleave my skull at once! And (then) cut out the
 precious stone!" Having thus commanded them, King Maṇicūḍa devel-
 oped the thought of compassion for (all) living beings, went over to an
exceedingly clean slab of stone, turned his face to the east, bowed his

¹ The passage *va cova thva cova ma dayaka coyāva* unfortunately does not admit
 of a more exact interpretation.

² Imperative in the Nevāri text.

³ Also *jyonu*; JD. "a part of a head-gear (?)".

body down, gathered all the strength in his body, shattered his chin between his knees, tore the *jinu*¹ in twain with his two hands, inflated his cheeks as one inflates one's cheeks when blowing into a conch and then, pulling himself together to the best of his ability, spoke again, 33 B saying, "Oh venerable Brahmins! Do not hesitate now! Cut out the precious stone (from my skull) quickly (and) without delay! I have (already) steeled myself." Thus he spoke, prayed in his heart for the knowledge of enlightenment, closed both his eyes and was silent. Then the five Brahmins, (who now) wished to cut into the skull of this noble-minded King, took an exceedingly well whetted, extremely sharp knife (in their hands) and circumambulated the King.

At this time the Deity of the Forest, (who) dwelt in this hermitage, approached and saw that King Maṇicūḍa was just about to perform a deed as difficult as this. When she noticed that the murderers, the Brahmins, were prepared to do harm to King Maṇicūḍa, (who) possessed such a delicate body, the Deity of the Forest, (who) could not bear this pain, spoke to the Brahmins, saying, "Alas, oh Brahmins! Alas! Why are you this day occupied in performing an evil deed? Why are you prepared to harm without cause such a king, who at once feels compassion for a living being as soon as he perceives it?" When King Maṇicūḍa had heard what the Deity of the Forest had just said, he spoke to her, saying, "Oh Deity of the Forest! Your words are in vain. Oh Deity of the Forest! Do not hinder these petitioners. (And) do not prevent this deed, through which I shall attain the knowledge of enlightenment. (Once) 33 A before, when I gave away my body, you tried to² prevent my giving (and now again) you were preventing my deed. If, oh Deity, you do not prevent my deed, I shall thus attain the knowledge of enlightenment. A hundred thousandfold, oh Deity of the Forest, and again a hundred thousandfold have I (already) given away my body. No one has prevented me. The more you (try to) prevent this giving, the further the knowledge of enlightenment retreats (from me); the less you (try to) prevent this giving, (however), the nearer the knowledge of enlightenment will approach (me). Therefore you should not prevent me from this deed of giving." When the Deity of the Forest had heard this and had (thus) (been able to) learn that this King really was most audacious, she remained silently in the neighbourhood of King Maṇicūḍa. Then the King spoke to these Brahmins, saying, "Oh Brahmins! Come hither! Cleave

¹ See note 3, page 94.

² Literally, "you were about to".

my head quickly and cut the precious stone out (of it).” When he had repeatedly given them this command, these Brahmans became very courageous and cut with the exceedingly sharp knife into the skull of King Mañicūḍa. Then the noble-minded King suffered extraordinarily great pain when he let his skull be cloven by the exceedingly sharp knife; he bit his teeth together, summoned up all his strength to the best of his ability and kept silent, directing his thoughts of compassion towards the Brahmans. Then these Brahmans, who had again become wrathful, ground his head against the exceedingly hard stone slab and (then) clove the skull of the King with their knife. At this moment a great gush of blood began to flow from the head of the King.

- 34 B** When the Gods who were upon the Path of Heaven saw that these pitiless Brahmans, careless of the world to come, (were) inflicting great pains upon the head of the King in this manner (and) had cloven his skull, they could not bear this sorrow and wept aloud. Then King Mañicūḍa, who was suffering greatly, thought, “Even though I am suffering in this manner (and), having regained my strength, (still) feel pain, (this) should, however, contribute to the liberation of others. May those who have fallen into Hell and are there experiencing torments arise (again) from Hell and gain the path of liberation. (And) may (I), (who) overflow with compassion for all living beings, (now) be capable, by virtue of the merit of the surrender of my own life, of attaining the highest knowledge!” Thus he vowed, (and) exhorted his heart, on which such great pains had been inflicted, saying, “Oh Heart! You have long implored (to be allowed) to save the lives of others by surrendering flesh and blood. Today your deepest wish has been fulfilled. Oh Heart! You must not speak of leaving me therefore. Oh Heart! (Only) I alone, for the sake of (all) living beings, will experience such suffering. May such suffering be (experienced) by no one, (not by) the Gods, the Daityas, men, etc.” As soon as King Mañicūḍa had said these (words), the violent
- 34 A** pains left him. And the more these pitiless Brahmans cut with their knife into the body of the King, the greater became the compassion that the King extended to these Brahmans, to King Duṣprasaha and to the latter’s men and people. When the Brahmans perceived that, although pain and torment was being inflicted upon him in this manner, he was nevertheless forgiving, the hairs upon their bodies stood on end and they were greatly astonished. When the five Brahmans had cloven the skull of the King, (whereat) a mighty stream of blood had gushed forth and his whole body had been besmeared with red blood, they cut out the whole of the precious stone set in the head of the King. The stream of

blood flowing from the slab of stone on the mountain in the Himālayas where the jewel in the head of King Maṇicūḍa was being cut out mingled with a stream of water and became a river; this river, known as the Maṇirohinī, still flows today.

Although it caused King Maṇicūḍa great pain when the Brahmans cut into his head with their knife, and it seemed as though he would die, he summoned up his strength to the best of his ability, concentrated his mind on the (highest) knowledge of enlightenment and remained silent. Paying no attention to the pain in his body, King Maṇicūḍa spoke swiftly to those Brahmans, (who had) appeared (there) as ambassadors of Yama, saying, "Oh Brahmans! While I am still alive, I wish to give 35 B your hearts satisfaction and hand you the gift with my own hands." (Then) the Brahmans, having heard the King's words, put this precious stone into the hand of King Maṇicūḍa. Then King Maṇicūḍa himself regarded the jewel from his head, rejoiced at the thought that his wish had now been fulfilled, showed the jewel from his head to the Brahmans and said, "Oh Brahmans! I have long wished to present this jewel [from my head] as a gift—accept it!" And with mind and words fixed upon one (aim), (he said), "Today I am able to give it with my own hands. As I now give away this jewel from my head for the (benefit) of (all) living beings, so may, by virtue of the good (*sattva*) (inherent) in this gift, the misfortune, the pestilence and famine (suffered) by King Duṣprasaha, by his people and (by) all other human beings now pass away. And may I forthwith, by virtue of the merit of this, both gain the knowledge of enlightenment and be capable of liberating (all) living beings in this world." Thus he spoke, developed the thought of compassion for (all) living beings and reverently handed the jewel from his head to the five Brahmans. When he had (thus) accomplished his giving, testified to his compassion for living beings and successfully accomplished his desire to astonish all people in this world, he remained silent for a while. Now the King was no longer able to bear the exceedingly great pains; he swooned and fell to the ground.

Then these five Brahmans, employing their magical powers, im- 35 A mediately set off to King Duṣprasaha in order to bring King Maṇicūḍa's wish to fulfillment. With the greatest dispatch the five Brahmans surrendered to King Duṣprasaha the jewel (from King Maṇicūḍa's head) which they had themselves procured and related the entire story about it (to him). King Duṣprasaha was most astonished when he heard this story and beheld the jewel from the head of King Maṇicūḍa and thought, "What compassion King Maṇicūḍa has for (all) living beings!

And what compassion (even) on his enemy! How forgiving he is! Blessed, verily, blessed (be) this King Mañicūḍa!" Thus he thought (for a long time). Then the jewel from the head of King Mañicūḍa was bathed in water and the water was allowed to flow out everywhere in the kingdom of King Duṣprasaha. Then, through the virtue of King Mañicūḍa and through the power of the jewel from his head, the pestilence in the kingdom and all other misfortunes (such as) famine and poisoning¹ abated, and there were prosperity and good health. Then (the King) rewarded the Brahmins for procuring this jewel and dismissed them.

Then, because King Mañicūḍa had surrendered the precious stone, the earth quaked in all directions to three thousandfold a thousand spheres². Being unable to bear (the thought) that this King had accomplished an act of giving that left nothing (undone), the earth shook. **36 B** In what manner (did it shake)? First there came sounds as if the interior of the earth were vibrating³, and later mighty, awe-inspiring sounds from all the mountains and oceans. The four quarters of the earth were filled with dust so that nothing could be perceived and meteors began to fly everywhere. And in all directions fires burst out (and) in the air the sound of drums was heard. And the moon, the sun, the stars and the constellations disappeared, so that nothing could be seen. And in the air, a storm (?) arose that covered the sky with winds so that nothing could be observed, and in the four quarters of the world clouds arose and thundered loudly. As when a great deluge falls, it was exceedingly terrible and the waters of the four oceans (of the world) became swollen and covered (the face of) the earth. All the people in Jambudvīpa were afraid when they saw this and fainted. And as it had become dark everywhere in the spheres of the world⁴, they seized one another by the hand and smote their bodies. And in Heaven the tens of thousands of exceedingly mournful Gods struck up a lamentation, "Alas! Alas! What pains Mañicūḍa is suffering! Alas!" Thus they cried, (and their cries were) as when one cries into a cave. And these Gods now strewed lotus-blossoms over Mañicūḍa. Some strewed lotuses, some *cava*-blossom, some coral-tree flowers; others showered a rain of hundreds of thousands **36 A** of *tolās*⁵ of precious aloes, the sap from noble trees and precious sandel-

¹ Literally, "poison" (*biṣ*).

² *loka dhātubhuban*.

³ The passage *kaya bhūṣ dāyā* is unfortunately most unclear.

⁴ *loka dhātubhuban*.

⁵ A measure corresponding to the weight of an Indian rupee.

wood, others again a rain of jasmine blossom¹. Some let celestial instruments sound, others strewed monks' garments and clothing.

Then Indra, the King of the Gods, (thought), "This must not now (come to pass)! Tormented by violent pains, this King Maṇicūḍa will render us defenceless² and, as it seems, will soon die. (Therefore), before this King dies, (I) will heal his body with the remedy known as Saṃjīvanī." (With this intention) Indra, the King of the Gods, procured this drug and, having gone to King Maṇicūḍa, smeared his whole body and head with it. By virtue of this drug, King Maṇicūḍa now had no pains.

When, at this time, the mighty Ṛṣi Marīci learnt of this misfortune, (this) terrible disaster, he thought, "Why, for what reason, has this misfortune come to pass?" And he worried greatly. Then a Forest Deity related the whole story of the misfortune to the mighty Ṛṣi Marīci. Then, having heard the story of King Maṇicūḍa's sufferings, the mighty Ṛṣi Marīci made the hairs on his body stand on end (and), accompanied by a suite of five hundred, flew anxiously upon the Path of Heaven to Maṇicūḍa (and) told him that he had come in order to enquire after his wellbeing. (And) all assembled a little apart, in the neighbourhood of Maṇicūḍa. And the Ṛṣi Bhavabhūti was (also) greatly astonished when 37 B he learnt of this event; furnished with a train of attendants, he set off through the air to the city of Sāketa (and) reported the event to Queen Padmāvatī and King Padmottara. When they had heard the story, he at once took Queen Padmāvatī, King Padmottara, the suite from the women's apartments and all (the others with him), ascended into a chariot and took them thence, flying through the air, to Maṇicūḍa, (where), after inquiring after his welfare, they seated themselves before the King. (Then his) son, Padmottara, (and his) wife, Queen Padmāvatī, could no (longer) contain themselves, burst into loud weeping, prostrated themselves together with their entire suite at the feet of King Maṇicūḍa and (then) seated themselves weeping a little apart.

At this moment King Maṇicūḍa's swoon passed over; (Maṇicūḍa) regained consciousness, opened his eyes and looked around. When he saw all the Gods assembled (around him), he pondered, "What is this? Oh, a miracle! The Gods have assembled and sit (gathered here around me)!" Then the Ṛṣi Marīci said, "Oh royal Sage! What miracle has befallen you?" When he heard these words, King Maṇicūḍa spoke, saying, "Oh Ṛṣi! I was (just) considering whether I should now be capable of

¹ The *khvāk-gū* in *jātin khvāk-gū svān vā* is unfortunately impossible to translate.

² That is to say, "leave us".

attaining the highest knowledge of enlightenment." Then the Ṛṣi Marici was exceedingly astonished and said, "Oh Maṇicūḍa! Do you then nourish no feelings of hate for those who harmed you with a sharp
 37 A knife?" Then King Maṇicūḍa spoke, saying, "I nourish not the slightest feeling of hate for those who have harmed me with (their) knife. They are, on the contrary, my beloved friends. Long have I wished to meet such friends. It is they who have allowed me to realise perfection of giving. How should I then feel hate for them? I do not hate (them)." When he had heard these words, the mighty Ṛṣi Marici said, "Oh royal Sage! You shall rightly be called a good man, a noble man, one who manifests compassion for (all) living beings. Oh royal Sage! What have you desired for yourself (for) having accomplished so difficult an act of giving?" When he had spoken thus, Maṇicūḍa replied, "Oh mighty Ṛṣi! That I have given away this jewel from my head was from no other desire (than this): I have accomplished this difficult deed from the desire to attain, by virtue of the merit of this, the highest and true knowledge of enlightenment and to liberate all living beings in this (transitory) world!" Having heard these words, the Ṛṣi Marici spoke, saying, "Oh royal Sage! From whom did you hear of this knowledge? Who has told you this? How could you know of it?" Then, after remaining silent for a while, the royal Sage, Maṇicūḍa, spoke, saying, "Furnished with compassion and desirous of the knowledge of enlightenment, I have this day given the jewel from my head as a gift. May my wish, by virtue of the merit of this, be fulfilled!"

Then, after he had uttered this, there came forth from him a (new)
 38 B precious stone which illuminated the body of King Maṇicūḍa twice as brightly as the first (had done). His body became as before. At this time the earth shook six times. First there blew a gentle wind. In the ten districts of the world a brightening became noticeable (and) the light of the sun and moon was visible (at the same time). In the sky, the sound of drums was heard and the Gods dwelling in Heaven were astonished when they saw these wonders; they looked around with shining open eyes and exulted, "Hā! Hā!" Some showered down a rain of many kinds of sweet-smelling flowers, some strewed down magnificent silken garments, others let divers musical instruments be sounded, others again showered down everywhere upon Jambudvīpa a rain (consisting) of flowers and the nine precious stones which reached up to the knee. When the divine Ṛṣis and the dignitaries now saw this rain of jewels descending, which they were unable to imagine (existed even) in Heaven, they were vastly astonished and gave praise, saying, "Blessed (be) the

merit of (this) giving, blessed!" (And) the mighty Ṛṣi Marīci's face shone up¹ when he noticed that King Maṇicūḍa possessed a body as before, folded his hands and said enraptured, "Oh royal Sage! Blessed (be) your understanding, so full of determination. You are verily one who possesses compassion for (all) living beings. May you therefore attain the highest knowledge of enlightenment!" When he had blessed (him) (in this manner), the Ṛṣi Marīci, accompanied by a train of five 38 A hundred, the mighty Ṛṣi Bhavabhūti, accompanied by his suite, the King of the Gods, Indra, and all the Gods granted King Maṇicūḍa (this) boon and then returned to their several dwellings.

Then all of them, King Padmottara, Queen Padmāvatī and her suite, prostrated themselves repeatedly at the feet of King Maṇicūḍa, poured tears from their eyes, folded their hands and said stammering and in every way, "Oh Lord! Oh Father! Regard us with compassionate eyes! You have made us defenceless; caused us, deprived of protection, great pains and suffering. Regard us (now), oh Lord, with benevolent eyes and return, oh Lord (and) Father, with us to the city of Sāketa! In this kingdom there has reigned no trace of joy² since the day you left it. Enjoy your reign as before, therefore, and protect your people." Thus King Padmottara and Queen Padmāvatī implored (him). When these (two), weeping copiously, had put forward their request, King Maṇicūḍa, filled with boundless compassion, made no reply, (but) remained silent. At this very time the four Pratyekabuddhas came to Maṇicūḍa and spoke, saying, "Oh King! Blessed, blessed (be you)! You have accomplished a great, a magnificent deed! Go now, oh Maṇicūḍa, (back) to the 39 B city of Sāketa and there enjoy your reign as before. If you do not return to the city of Sāketa, both³ your son, Padmottara, and your wife, Padmāvatī, will be afflicted with the sickness (which comes from) separation, will spew forth hot blood and die. Therefore set out, oh King Maṇicūḍa, for the city of Sāketa!" Thus they spoke. These four Pratyekabuddhas (now) caused Maṇicūḍa and all the others to fly through the air and (in this manner) conveyed King Maṇicūḍa in a short time to the city of Sāketa. (Then) the four Exalted Ones withdrew. Padmottara and the others, (however), caused Maṇicūḍa to ascend the throne and (again) consecrated him King. When King Duṣprasaha

¹ Literally, "let his face shine up".

² *sukhayā bhāb dhāyā-gūli chunum ma du*, "there is not even anything that may be called a feeling of joy".

³ Literally, "all".

learnt of this story, he at once marched to King Mañicūḍa, accompanied by an army consisting of four arms¹, cast himself at his feet and begged (him) for forgiveness. King Mañicūḍa forgave King Duṣprasaha all his trespasses and, at his departure, gave him as much money and (valuable) objects as he was able to carry. Since this time there has been plenty of nourishment in Jambudvīpa, an abundance of products from its agriculture and from its dairies. All the people of Jambudvīpa were now happy.””

Thus the threefold venerable Exalted One related (this) great narration about his previous birth, (and added), “Oh monks! (And) the King Mañicūḍa of that time was none other than I, and the person called Padmāvati at that time was none other than Queen Yaśodharā².
 89 A And the Prince Padmottara of that time was none other than Bhikṣu Rāhulabhadra³. The (family-) priest of that time, Brahmaratha by name, was none other than Bhikṣu Sāriputra. The mighty Ṛṣi Bhavabhūti of that time was none other than Bhikṣu Ānanda. The Ṛṣi Marici of that time was none other than Bhikṣu Kāśyapa. The King Brahmadaṭṭa of that time was none other than King Śuddhodana⁴. The Queen Kāntimati of that time was none other than Queen Māyā⁵. The King Duṣprasaha of that time was none other than Devadatta. Oh monks! Those who are Bodhisattvas must accomplish many such difficult deeds.” Thus spoke the threefold venerable Exalted One. (And he said further), “Oh monks! Whosoever in this (transitory) world writes down (or) causes to be written down the story of Mañicūḍa, whosoever relates the story (or) causes it to be related, whosoever listens (to it) (or), when he has built a house, performs his devotions, in his house the Deity of Poverty will never set foot⁶, and the Deities of the Nine Planets will be unable to cause (him) any harm. By virtue of this merit, he shall be blessed with the gift of the four groups⁷, he shall, his face turned towards the world, enjoy his wealth and shall, in the hour of (his) death, be

¹ That is to say, elephants, chariots, cavalry and infantry.

² Buddha's consort, previous to his renunciation.

³ Buddha's son, later a Bhikṣu.

⁴ Buddha's father.

⁵ Buddha's mother.

⁶ Literally, “look in”.

⁷ *caturvarga*, that is to say the four different fields of activity: Good works (*dharma*), attainment of worldly prosperity (*artha*), love (*kāma*), and liberation (*mokṣa*); (cf. *Raghuvamśa*, X, 22).

reborn in the land of Sukhāvatī, refresh himself on nectar and become capable of living in supreme bliss.”

When Ānanda and the other monks in the gathering had heard the instruction in the doctrine given by the threefold venerable Śākyamuni, 40 B they withdrew to their several dwellings.

Here ends the extract from the Māṇicūḍāvadāna
in the Nevārī language.

NEVĀRĪ GLOSSARY

(Words and expressions which, in HANS JØRGENSEN'S *A Dictionary of the Classical Newārī*¹ and *Versuch eines Wörterbuchs der Nevārī-Sprache*², are either missing entirely, or are not listed in the particular meaning required in this text.)

- athya thathya*, in this manner or in that manner, 7A, 1
anna-bhojan, food, 11B, 22
ahaṃkāṛ, *ahaṃkāḷ*, wrath, anger, 21A, 33, 36
ahaṃkāṛ taya, to be wrath, 21A, 33, 22A, 37
ahaṃkāṛ pi-kāya, as above, 22B, 11
ājñā, command, order, 13B, 27
ājñā dayake, to give a command, 13B, 27
ārambh yāya, to commence, 10B, 18
āsikhā, blessing, 18A, 26, 20A, 26
utpatti juya, to look forth, 5A, 20, 5B, 14, et seq.
(cha-gulī kāryas) udyam yāya, to commence, to carry out, to perform (a thing), 13A, 6
ekacitt yāya, to concentrate upon, to be eager (to do), to take an interest in, 3B, 5
vā kaṭaṭaṇ hneya, to grind one's teeth, 21B, 18, 25A, 10
vā kul chine, to clench one's teeth, 15B, 33
kathā-pustak, story, narration, 39A, 1
kanyā dān biya, to give a girl's hand away in marriage, 6B, 9
kaya, to cut, to cut into small pieces, 12B, 22
kayāva biya, to carve, "to cut up and give", 12B, 22
kalp yāya, to wish, 31A, 19
kalpanā yāya, to wish, 27A, 1
krodh-ahaṃkāḷ, wrath, anger, 21B, 17
kṣamādhāri, forgiving, 34A, 22
khū-hnu, in: *u khū-hnu*, on that day, 18A, 20
khvabipvāpal, in: *mi-khās khvabipvāpal yāya*, to wet one's eyes with tears, 27A, 13
garjamān yāya, to thunder, 36B, 10
ciṃtanā yāya, to think, to worry, 36A, 34
culun, in: *me culun pi kaya*, to put out one's tongue, 10B, 33
jakaṃ, only, 6B, 3

¹ København, 1936 (= Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser XXIII, 1).

² Acta Orientalia VI, p. 26 ff.

- jābamt*, cattle, animals, 18B, 37
ji-hlāk, courageous(?), 33A, 29
jol, *ḡval*, valley, 5B, 9, 10, 12
jol juya, to burn down, 5B, 11
tanman juya, to be determined, 30A, 10
tapasvi, wretch, wretched, 14A, 22
tayār juya (with dative), to be about to, to be prepared to, 8B, 7, 13B, 35,
 33B, 8, et seq.
tārānā yāya, to save, 27A, 4
tāraye yāya, to save, 27B, 28
tok puyake, to outshine, 10B, 30
toyi, the moon, moonlight, 4B, 30
thathim-gu, *thathi-gu*, *thathimna*, this, 5B, 11, et seq.
thavata daya, to benefit oneself, 6B, 2
nararājā, king, 13A, 5
nibāsan, clothing, 36A, 24
(cha-hmayāta) nirāsā yāya, to deprive (somebody) of hope, 13A, 8
hnu, in: *cha-hnu ma khu cha-hnu*, one day, sooner or later, 28A, 11
paribār, (Hindi *parivār*), family, 20A, 32
pūrṇa, whole, 17A, 21
prasamtāp, remorse, 17B, 4
prasād biya, to reward (with grace or gifts), 35A, 36
prahār yāya, to cut, to harm, 13B, 35, 33B, 2
badhak (Skt. *vadhaka*), murderer, 33B, 6
badhay (Skt. *vrddhi*) *juya*, *badhey juya*, to thrive, 17B, 12, 32B, 32
bāk (Skt. *vāc*), speech, word, 26A, 8
bāk ma kalanam, wordlessly, 26A, 8
bālak, child (not only "boy"), 4B, 4
bighna ma dayakam, without obstruction, without delay, without more par-
 ley, 33B, 35
bidhvams yāya, to upset, to destroy, 13A, 4
bhāgas vane (with genitive), to participate in, 12B, 34
macām, class-word for people(?), 19A, 31, 20B, 9
maṇik, *maṇiratna*, precious stone, jewel, 3A, 27, 4B, 34, 37, 1
manabodh biya, to comfort, to console, 29A, 12
manobāmchā, heart's desire, deepest wish, 34B, 13
mahākallol, stormy, 11A, 14
mu, *mū*, a bottle(?) of medicine, 8A, 34. J.D. under the same reference "a
 sort of pulse"
hmā, products, 2B, 25
hmigo, *hmiga*, a short time ago, 15A, 12
yaḡṇa juya, (Abs. *junāva*), to perform a sacrifice, 10B, 20
līva līva taya, "to place one after the other", to draw up in battle array,
 25A, 35
sūk, (Hindi *sāk*), vegetables, herbs, 11B, 20
sūkar, (Skt. *sūkara*, *sūk°*), wild boar, 24B, 19
saṃkalp yāya, to wish, to decide, 32B, 33
saṃśay juya, to be in peril, 27A, 3

sabhāmaṇḍal, gathering, 1 B, 6

saukhā (Skt. *saukhya*), delight, joy, 20 A, 36

(*cha-hmayāta*) *saukhā taya*, to delight (somebody), 20 A, 36

sandeh kāya, to be troubled, to be worried, 3 B, 33

samayas, in: *gu-guli samayas* ... *ihva-guli samayas*, when ... then, 17 A, 25–26

sok phyāya, tear off, 26 B, 22

hiraṇya, (any sort of) precious metal(?), 9 B, 29